

VICTORIA UNIVERSITY



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THE KESWICK CONVENTION

Its Message, Its Method and Its Men

Edited by

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TO THE MEMORY OF
THOMAS DUNDAS HARFORD-BATTERSBY
AND
ROBERT WILSON,
FOUNDERS OF THE KESWICK CONVENTION,
THIS VOLUME IS DEDICATED
BY THE EDITOR.

Help from Earth and Heaven

WE who are called apart to hills and dales
Where in each sunrise God is speaking clear,
Where from each sunset's glow we seem to hear
The songs of wreathéd angels, the all-hails
Of bright-winged seraphims—may watch the sails
Of yonder boat that steals across the mere,
And know that to the haven as we steer
For us the invisible power of God prevails.

Lo ! to the mountains, as we lift our eyes,
For help we feel th' Almighty arms are spread ;
To bring us peace, the lake and field and grove
Proclaim a Father's mercy and His love ;
While, from the tireless stars, at night is shed
The joy of those who watch in Paradise.

H.D.R.

Preface

TO-DAY is Whit-Sunday which is observed throughout the world as the day on which the Church of Christ remembers that great article of the Christian Creed which all hold in common, "I believe in the Holy Ghost." The Keswick Convention exists to make this belief not merely a theological formula, but "a living bright reality" to each Christian soul. The manner in which this annual gathering of God's people has attained to the position of world-wide influence and importance which it now holds is told in the following pages by the pen of many witnesses. Three small volumes have already been issued dealing with this subject. The first and largest of these is entitled "Canon Harford-Battersby and the Keswick Convention," by two of his sons, tracing the origin of the Convention to the life of the founder. The second is a volume by the Rev. A. T. Pierson, D.D., the gifted missionary writer from the United States, and a chapter from this book is embodied with some modification in the present volume. The third volume has been issued by the Religious Tract Society and its title is "Holiness by Faith" containing four chapters by the Bishop of Durham, Rev. J. Elder Cumming, Rev. F. B. Meyer, and Rev. Hubert Brooke. Part of Mr. Brooke's chapter in that book is also reproduced here. It was felt, however, by the publishers of this volume that there was a widespread need for a more detailed statement concerning the history of the Convention, its teaching and its results, to which those

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most closely identified with the Convention should be asked to contribute. The Editor as the youngest son of the founder and as a layman was invited to gather together the necessary material, and the accompanying pages indicate the response which has been made to his appeal.

Although help has been most generously given by all of those who are the recognised leaders of the Convention, yet this volume is not an official publication, the Editor being solely responsible for the arrangement of the work, each individual contributor being only responsible for his or her own contribution. At the same time, whilst there may be some difference of expression, there is a unity of thought running through the different chapters which is characteristic of the definiteness of the teaching, and which shows very plainly what is the aim and object of the Keswick Convention. If there is some repetition this is accounted for by the fact that each contributor wrote independently of the others, and in many cases it will add to the interest of the book.

Pasteur Theodore Monod, of Paris, who took a leading share in the Convention in early days, and the Rev. Andrew Murray, D.D., who is well-known as the founder of the Wellington Convention in South Africa, and a most helpful writer on the subject of sanctification, were both invited to contribute, but were unable to do so. Both of them are referred to in later chapters.

It was obviously impossible to invite all speakers at the Keswick Convention to write a chapter, but all who have at all regularly taken part in the meetings have been invited to send in some short message to be incorporated in this book. Most of these have done so, some have felt a difficulty in framing so brief a contribution as was suggested, but one and all have expressed their sympathy with this effort.

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These short paragraphs will be found on the back of the title pages facing some of the chapters. In the same position in other chapters some of the hymns are printed, which may be taken as typical of the Convention hymnology. We are grateful to the Rev. F. S. Webster for his contribution to this subject.

Seeing that the Keswick Convention owes very much to the beauty of its surroundings, it was felt that a short sonnet on the beauties of Keswick would be most appropriate. Canon Rawnsley, as the chief living poet of the lakes, and the man who has taken the lead in preserving for the public the beauties of the Lake district most kindly responded to our request, and a little poem from his pen will be found on an earlier page.

Many have from time to time, some even in the following pages, expressed the wish that it were not necessary to use such terms as "the Keswick Message," "the Keswick Speakers," or "the Keswick Movement." This is the strong feeling of the Editor, but whilst it is desirable that these expressions should be used sparingly, it is almost impossible to avoid their use in any lengthy contribution to the subject before us.

The Rev. John Battersby Harford has most kindly read through the proofs, and has made some valuable suggestions.

All who have helped in this work are busy people, and each chapter has meant much expenditure of time and thought. Mere formal thanks would be but poor acknowledgment of their trouble, but if it should lead some to Keswick who have never been before, if it should lead others to enter into blessing from the reading of the written page, one and all will feel that they have had the best reward.

Whit-Sunday, 1907.

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The Keswick Convention : its Message, its Method and its Men

INTRODUCTORY CHAPTER

By The Editor

“Stand still and see !” yea, see, to-day,
New wonders of redeeming grace—
The mighty Potter moulds the clay
Again within this hallowed place,
Till, through the human, the Divine
Is seen once more to move and shine.

Here “commune with thine heart, be still !”
Search all the secret stores of years,
Till silence, now unbearable,—
Self, self-betrayed with blinding tears—
Then fall at Jesu's feet, and say,
“Thou canst, Thou shalt, cleanse all to-day !”

“Be still, and know that I am God !”
Peace, wounded conscience, heaving breast !
Christ's pierc'd hand bears alone the rod,
His cloud transfigures and brings rest.
Take, Lord, Thy power ; reign, great I AM,
O'ershadowing Guest, all-conquering Lamb !

Then, in the hush of this fair Tent,
And solemn stillness of this hour,
Three thousand souls before Thee bent,
Break forth, O Holy Ghost, in power—
Sweep through, thou Wind of God, sweep through ;
Once more cleanse, consecrate, renew !

C. A. Fox.

The Keswick Convention : Its Message, its Method and its Men

THERE is a fragrance about the name Keswick which passes human language to express, which is dependent for its sweetness not upon any single cause, but arises from an association of circumstances which must be enjoyed in order to be understood. To the writer Keswick seems to be the most beautiful spot on the world's surface, judged merely from the point of view of natural beauty, added to which it brings back to him memories of a lovely and peaceful home, of parents who gave to their children the example of a joyful and holy life, but most of all it speaks to him of spiritual privileges which have profoundly influenced his life.

It is of these that this little volume seeks to tell the tale, and it is no disparagement of the beauty of Lake Derwentwater, or of the varied hills which surround it, that Keswick is associated in the minds of multitudes not so much with its scenery as with the manifestation of spiritual power, or shall we say of the power of the Spirit, which has been experienced there and the influence of which has been felt in every quarter of the world.

The Keswick Convention arose, as have many similar undertakings which have deeply influenced the people of our time, not from any human design to inaugurate a great world-wide movement, but from causes which the world would call accidental, but which we recognise as Providential.

The Keswick Convention

When Canon Harford-Battersby returned to his parish in the little Cumberland town, Keswick, having passed through a remarkable spiritual change at the Oxford Conference of 1874, his one desire was that his own people should share with him the blessing which had transformed his life, and which, he was convinced, would have the same influence on all who would receive it. Others will tell at first hand the story of those early days, but it is sufficient to say here that the Vicar of St. John's, Keswick, and Mr. Robert Wilson, who from the first was associated with him in the organisation of the Convention, were at the time utterly unconscious whereunto this would grow. How the growth has taken place from that day to this succeeding pages will tell, and as we look back at the eventful years which have passed since the first Convention in 1875 we can only exclaim, "What hath God wrought?" Now, however, that the Keswick Convention has grown to its present position of influence, it is well that we should ask what is the meaning of this movement, and we therefore propose to speak in this chapter of its message, its methods, and its men.

ITS MESSAGE.

Its message is perhaps best expressed in the terms of its original title, in which it is described as a "Convention for the Promotion of Practical Holiness." This is the one reason for its existence. The Keswick Convention has set up no new school of theology, it has instituted no new sect, it has not even formed a society, but exists for the sole purpose of helping men to be holy. It is the result rather than the process which produces that result which it is the aim of the Convention to produce. It desires to prove to the world that holiness of life is possible in the office as well as in the pulpit, in the castle as well as the cottage, in

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the lands where heathen darkness can almost be felt as in the quiet Christian atmosphere of this land of liberty.

But again it is no abstract proposition which the Convention seeks to propound, it lives above all to show how this may be attained, and the chief justification for the existence of this movement lies in the fact that these results have been attained. Men and women, most of them already believers in the Lord Jesus Christ and in His atoning blood, a large majority of them Christian workers, have come to Keswick cast down, restless, selfish, powerless, almost doubting the reality of the faith which they possessed, and they have gone away with lives transformed. A new joy has filled their souls, the peace of God reigns in their hearts, they have been constrained not to live unto themselves, but unto Him, the power of God has come upon them, and all by the exercise of that faith which first united them to Jesus Christ, but which has now become to them the habit of their lives.

The message of the Convention is addressed, as we have already indicated, to those who are the children of God through faith in Christ Jesus, and therefore taking the words of the writer of the Epistle to the Hebrews we would say "let us cease to speak of the first principles of Christ, and press on unto perfection," or as the margin says, "full growth." Perhaps the words full growth express in the best way the experience which is set forth as the normal position to which Christians should attain. Too many are satisfied with being babes in Christ; they have rejoiced in the knowledge of sins forgiven, and new life imparted through Christ, but like the Galatian Christians, having begun in the Spirit they are seeking to be made perfect by the flesh.

To such the message of the Keswick Convention is addressed; it sets before them a life of faith and victory,

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of peace and rest as the rightful heritage of the child of God, into which he may step not by the laborious ascent of some "Scala Sancta," not by long prayers and laborious effort, but by a deliberate and decisive act of faith.

In a word the Convention may be regarded as a "Mission" to Christians, and has many resemblances to the "Mission" to non-Christians with which we are all familiar. The latter sets before the unbeliever the efficacy of Christ's atonement to put away the sin of the repentant soul, it bids him to accept by faith the work which Christ has accomplished once for all, and to receive the free gift of God which is eternal life.

The former teaches that the normal experience of the child of God should be one of victory instead of constant defeat, one of liberty instead of grinding bondage, one of "perfect peace" instead of restless worry. It shows that in Christ there is provided for every believer victory, liberty, and rest, and that this may be obtained not by a life-long struggle after an impossible ideal but by the surrender of the individual to God, and the indwelling of the Holy Spirit. At Keswick, as in the ordinary "Mission," stress is laid upon a crisis which may take place in the believer, which has taken place in multitudes who, by simple faith, have yielded themselves to God, and whose lives have been from that moment transformed, as was the case with the founder of the Convention. Yet no one would presume to say how this crisis should take place. With some it has taken place on the mountain top where the soul is alone with God, and where, far distant from the busy hum of men, a solemn dedication has been made of the whole being to God, and the fire of God has descended to take possession of the living sacrifice which has thus been willingly made to Him. In another the step may have taken place in the crowded

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tent where, amid the united prayers of God's people, courage has been given to break with the past of dishonouring failure, and of selfish service, and to crown Him Lord of all, Who before had only been admitted to divided rule over the human heart.

In some cases, as in conversion, it is impossible to tell the exact moment in which the surrender has taken place, but at the same time there is the definite assurance that this step has been taken, that the Spirit of God is ruling in the heart, and that all is at rest.

It matters not how the experience is reached, but the vital point is that all should enter into the experience.

ITS METHOD.

It has proved necessary in dealing with the message to allude in some measure to the methods by which it is presented. At the same time it will be interesting to review the methods which have been adopted. It might almost be said of Keswick that there is no method though all is methodical. There is no cast-iron system by which its meetings are dominated, and many changes have taken place in the arrangement of the meetings, the one desire of the leaders being that they may themselves be led by the Spirit of God, and that no mere formalism should characterise the gatherings. We have spoken of the Convention as being a "Mission" to Christians. It may be compared to what has been known as a "Quiet Day," or a "Retreat," though ideas may be connected with these terms which are very far removed from the line of the Keswick Convention. It must, however, be allowed that much of the success of the Convention arises from the fact that the hundreds or thousands who have met there have gone aside from their ordinary worldly pursuits to meet with God, and this in a place of remarkable beauty and quietness, which for the time

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appears to be altogether given up to the Convention, to the surprise of the casual tourist, who unwittingly selects that week in the year for his visit to the lakes.

The attitude which the attenders have been urged to take up may best be expressed in the words of the Psalmist, "My soul, wait thou only upon God; for my expectation is from Him" (Ps. lxi.), and this is said to have been the keynote of the first meeting of the first Convention of 1875. From early days suggestions were issued to those attending the Convention, some of which may be here quoted.

"We have met as Christians to wait upon the Lord for the fulfilment in us of those promises of grace which He has made to us in Jesus Christ. For the better securing this end particular attention is requested to the following suggestions :—

"I. Come waiting on the Lord, desiring and expecting blessing to your own soul individually.

"II. Be ready to learn whatever God may teach you by His word, however opposed to human prejudices and traditions.

"III. Heartily renounce all known evil and even doubtful things 'not of faith.'

"IV. Lay aside for the time all reading except the Bible.

"V. Avoid conversation which has a tendency to divert your mind from the object of the Meetings. Do not dispute with any, but rather pray with those who differ from you.

"VI. Eat moderately, dress simply, retire to rest early."

There has been some tendency in recent years to smile at the circumstantial nature of these suggestions, yet there can be little question that attention to small details has done much to contribute to the solemnity of the

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occasion. A plea for a simpler life has been recently put forward as a cure for the restlessness of Society, how much more is it needed by the Church, especially in its season devoted to Communion with God. Keswick does not prescribe fasting, but it suggests that the soul will be freer for meditating on the deep things of God, when little thought is spent on the problems, What shall we eat? what shall we drink? and wherewithal shall we be clothed?

The tyranny of the newspaper which tends to absorb the best moments of the day is not felt so much in a place where the London paper at least cannot be obtained in the early hours of the morning, and the possibility which the Convention gives of emancipation from the absorbing interests of business or pleasure, or the cares of the home circle contribute to give to Keswick its unique position. Other Conventions have been organised in the great towns with the same message, many of the same speakers, and a similar plan of meetings; yet in these cases there has not been the same element of quiet. Many of the speakers have come only for a single meeting and then gone back to the pressing claims of their various spheres, instead of setting apart the whole week as in the case of the Keswick Convention. Similarly the hearers often run into one meeting or another whilst the rest of the day is occupied with the distractions of a busy life. Much blessing has resulted in spite of these difficulties, but the surroundings of Keswick have doubtless contributed much to the position which the Convention occupies amongst others of a similar kind.

If it were desired to describe in one word the methods adopted at Keswick they might be summed up in the word simplicity. The choice of a tent as the place of meeting at once severs it from associations of a sectarian character which might naturally belong to buildings, but

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there is a better reason for the use of tents in later Conventions from the fact that no building could hold the multitudes who attend the Convention, and for whom now two large marquees are provided, each holding about 2,250 people, these being the property of the Keswick Convention and being pitched upon ground also the property of the Convention.

The programme of the meetings has usually followed the same plan. The early morning prayer-meeting commences at 7 a.m., and is largely attended, a missionary prayer-meeting being held in the second tent at the same hour. This was formerly held after breakfast, but the more recent arrangement is much preferred. A Bible Reading is given in each tent at ten o'clock by a chosen speaker, who delivers a consecutive course on four succeeding mornings. These are very largely attended, and it is a sight not easily to be forgotten to see the large congregation following with the closest attention the teaching of the speaker, whilst the platform is always crowded, many being there who are far more accustomed to speak than to listen, yet each and all waiting to hear what God the Lord will speak through His own Word. This is characteristic of the teaching of the Convention; the impregnable rock of Holy Scripture is the foundation upon which each speaker builds his message, and it is in faith in the Living Word, speaking through the written Word in the power of the Holy Spirit that the work is done. Following the Bible Reading there is usually a general meeting, whilst sectional meetings for ladies, clergy, and young men are often arranged at the same hour.

It was hoped in the earlier days that the afternoons might be kept free for rest and refreshment on the lake and hillsides, but for various reasons it has been considered necessary to have a meeting at least

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in one of the tents in the afternoons. The great meeting of the day is, however, the evening general meeting. At this it is sought to bring the teaching of the day to a practical conclusion, and an after-meeting is held. This is usually conducted by the speaker who gives the last address and varies somewhat in character according to the experience and practice of the particular leader. A break is made at the close of the general meeting before the after-meeting, and then sometimes follows a short second address making clear the message of the evening. Following on this there is usually a solemn time of prayer, and during the singing of an appropriate hymn, whilst the congregation are on their knees, an invitation is given to those whose hearts have been touched by the Holy Spirit to rise in their places as a token that they desire to consecrate themselves wholly unto God. These after-meetings have frequently been times of great solemnity, and many can date from such an occasion the inspiration of their lives.

There is, however, no attempt on the part of the leaders to press unduly the importance of some such act of public consecration, though they are convinced of its great helpfulness in a large number of cases, but as we have already stated many have found the secret of blessing in their own rooms or alone on the hill side. Opportunities are afforded at the close of each after-meeting for conversation with members of the platform who may be able by individual help to guide those who are seeking the way of holiness, but are beset by doubts and fears. It is difficult to overestimate the value of these conversations, and it should be known by all who attend that the speakers and other experienced helpers feel it a privilege to assist any who would like to bring to them their difficulties.

It has sometimes been held that Evangelical Christians

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who feel strongly the dangers of what is usually known as "the Confessional," do not recognise the importance of personal dealing. This is certainly not the case amongst the Keswick speakers, who have found by experience the great value of personal dealing with individuals by which many have been brought into the glorious light and liberty of the Gospel, who had been kept captive by some besetting sin, or some practice dishonouring to God.

Very much, however, of the work of the Convention is done in ways which are quite unnoticed by the casual visitor. In the various lodging-houses, in excursions on the lake or on the mountain side, conversations have taken place which have been truly epoch-making in many lives, the fruits of which eternity alone can disclose.

It has been clearly stated that the Convention is intended for those who are sincere believers in the Lord Jesus Christ, but in so large an assembly there are certain to be those who are Christians in name, and who have never apprehended the great truths of the Gospel. These are not forgotten, and in the course of the Conventions many have been led for the first time to a knowledge of sins forgiven, and peace through the blood of His Cross.

There are, however, in addition to the regular Convention meetings, special evangelistic meetings designed for the benefit of the people of Keswick itself, for though there are many among the residents who highly value the privileges of the Convention and attend the regular meetings, this is not possible for all, and these evangelistic meetings are arranged on the Sunday afternoons before and after the Convention. They have been addressed by such well-known evangelists as D. L. Moody, John McNeill, Dr. Torrey, William Haslam, George Clarke, and W. R. Lane, and in addition Mr. Lane has been the leader for

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many years of open-air-services held in the market place under the auspices of the Convention. These various services are very much in accord with the aim of the founder of the Convention, whose great desire it was that his own people should be blessed.

From the contemplation of the deep spiritual mysteries which surround the problem of the holy life it may seem inappropriate to pass to the consideration of the methods of administration and organisation, but there can be little doubt that the attention paid to these matters has contributed to the success of the movement in no small degree. There is no dreamy sentimentalism about the organisation of the details, every arrangement being carefully planned by men who, like the deacons mentioned in the Acts, are men full of the Holy Ghost, whose serving of tables has not been regarded as of little importance, but as a trust from God.

At the outset the management of the Convention was entirely in the hands of the two conveners, Canon Harford-Battersby and Mr. Robert Wilson, the former acting as chairman of the meetings and the latter superintending all the business arrangements. Few can realise the immense amount of time and trouble which was involved in such matters as the choice of sites and of suitable tents, and even when these problems were solved there were the questions of the lighting and ventilation of the tents, the security of the tent in times of rain and storm, and it is owing to the patience, tact, and judgment of Mr. Wilson and the workmen who acted under him that only on one occasion, during the Convention of 1876, was the tent blown down, and then, mercifully, without serious damage or personal injury.

Yet all this work did not permit Mr. Wilson to take much personal part in the Convention meetings during the early years. It was with great difficulty that he

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could be persuaded to take a seat on the platform, and then probably only for part of the opening and closing meetings. In the work of organisation Mr. Robert Wilson was ably supported by his four sons, and Mr. William Wilson succeeded his father as superintendent of the business side of the work when his father became chairman, and carries this on to the present day. He has most kindly furnished some details which illustrate most clearly the development of the Convention. The first tent used was a marquee employed for diocesan purposes, and held about 600 people. It was pitched for the first three years in very much the same position as the Eskin Street tent at present occupies, whilst in 1878 it was put up in a field at the bottom of the parsonage garden. The next year it was moved back again to Eskin Street, where some years later a tent to hold 800 was bought and became the property of the Convention.

After various changes a piece of ground was definitely purchased in Eskin Street with funds raised as a memorial to the founder of the Convention in the year 1887, and from that day to this further extension of the property has been made until the present time, when there are two tents each holding about 2,250, and each pitched upon its own freehold site. Not only so but each tent is now lighted by electric light; there is also an office, a speaker's room, a post office, a waiting room, and lavatories.

Besides these, there is an official bookstall in connection with each tent provided by Messrs. Marshall Brothers, the profits of sales during Convention time being devoted to the funds of the Convention. Other bookstalls are planted year by year outside the gates of each tent as a result of private enterprise. Some of them undoubtedly have their use, but there is a danger lest these should detract from the solemn purpose of the

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Convention, especially where they represent organisations competing with one another for support.

Another serious problem connected with the Convention is that of the housing of the many visitors, estimated last year as about 10,000. From the first until a few years ago Mr. Postlethwaite, a resident of Keswick, most kindly undertook to keep a register of lodgings and to find accommodation, so far as possible, for those who applied. What this task must have meant is difficult to contemplate, but it must be reckoned as one of the most important and difficult parts of the Convention organisation.

In the early days especially the provision for so many visitors was naturally quite inadequate, and some strange stories could be told of experiences in lodgings at Keswick. There have, however, been great changes in recent years. Large numbers of houses have been built mainly with a view to accommodating visitors to the Convention, and the material prosperity of Keswick is bound up in no small degree with the annual Convention. Many visitors are also accommodated in neighbouring villages and many come in daily by train or bicycle from considerable distances. Several camps have also been arranged for men, one of which, connected with the Y.M.C.A., under the leadership of Mr. W. H. Hudson, of Penrith, being particularly successful.

One further practical point remains to be considered which has also received the special attention of a devoted layman. The fact that Keswick is far off from the great centres of the United Kingdom might be a difficulty but for the resource of Mr. J. T. Budd, who now arranges special trains to take visitors to Keswick at cheap fares, thus greatly diminishing the difficulties. Mr. Budd's "Key to Keswick" is an invaluable guide to those who wish to attend the Convention.

The foregoing details may be regarded as trivial, but

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they are recorded that it may be seen how intensely practical has been the development of this Convention, and how many there are who have given time and thought and labour in order to make this week of meetings a time of quiet communion with God.

In spite, however, of all these facilities, many would never have been able to go to Keswick at all were it not for the forethought of certain individuals, chiefly ladies, who have from year to year provided hospitality for missionaries, clergy, ministers, and other Christian workers, undergraduates and others. It is impossible to estimate the marvellous blessing which has come to many of the house parties which have been arranged in this manner. The extent to which this hospitality can be extended naturally depends upon the supply of funds and those who have themselves benefited by the Convention would be rendering a great service by contributing to these funds.*

The property of the Convention is vested in Trustees, who are ultimately responsible for the general arrangements and for the conduct of the meetings.

ITS MEN.

No record of the Keswick Convention would be complete without some reference to the individuals through whom this wonderful work of God has been chiefly carried on. Few who only know the Convention in recent years could guess how it is that this remarkable body of men and women have become associated in this great enterprise, and are bound together by bonds of brotherly love and sympathy which is unexampled in any other modern Christian movement. The great forces of denominational partizanship which are so strong and so unhappy a feature of the life of the Christian Churches

*Anyone desirous of contributing to these funds should write to A. A. Head, Esq. (Keswick Convention), Corrie Lodge, Wimbledon.

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at the present time finds no echo at Keswick. Here are men each with their own responsibilities to the Christian bodies which they represent, each with their own earnest convictions on many disputed questions, meeting for the solemn week of the Convention as Christian brethren, and all this without any sacrifice of principle, or any want of loyalty to that branch of the Christian Church to which they may belong. Is not this a foretaste of the fellowship of the saints in glory to which we all profess to look forward, but which seems so infinitely far from realisation in the unhappy divisions of Christendom? What, then, has brought about this linking of hearts and this demonstration of the possibility of Christian Union? It has not come about as the result of any conference on the subject of the re-union of the churches, not as the outcome of the labours of a Select Committee, or any other Committee, but as the result of the working of the Spirit of God. There can be no other answer to this question, for no human agency could have brought about the same result. To those who have been on-lookers from afar, to those who have been critics of the Keswick Convention, we commend the story which here is given of the growth of that movement which has profoundly influenced the spiritual life of the people of this land, and which bears its fruit in every part of the world.

This story is told in succeeding pages by some of those who actually took part in the meetings which led up to the foundation of the Keswick Convention, but reference must be made here to the Oxford Conference of 1874 to which the beginning of the Keswick Convention can definitely be traced. This Convention was presided over by Mr. Pearsall Smith, who with his gifted wife were chiefly responsible under God for the spirit of longing after a holy life which had profoundly affected the evangelical churches of that time, and in particular the

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evangelical section of the Church of England, though he never took part in the Keswick Convention.

Appended to the circular of invitation to the Conference at Oxford which took place during vacation time from August 29th—September 7th, 1874, were the following names :—

The Earl of Chichester.	Rev. Thain Davidson, London.
Lord Farnham.	„ James Fleming, London.
Sir Thomas Beauchamp, Bart.	„ C. A. Fox, London.
Right Hon. W. Cowper Temple, M.P.	„ W. Haslam, London.
Samuel Morley, M.P.	„ E. P. Hathaway, lately of Oxford.
Hon. Arthur Kinnaid, M.P.	„ E. H. Hopkins, Richmond.
Stephenson A. Blackwood, Esq.	„ Theodore Monod, Paris.
Henry Kingscote, Esq.	„ E. W. Moore, London.
Neville Sherbrooke, Esq.	„ S. C. Morgan, Roxeth.
Charles Lloyd Braithwaite, Esq.	„ T. A. Nash, Norwich.
G. Monod, Paris.	„ J. Richardson, Camberwell.
Paul Kober Gobat, Bale, Switzerland.	„ W. N. Ripley, Norwich.
V. von Niebuhr, Halle, Germany.	„ G. A. Rogers, Dover.
The Very Rev. the Dean of Canterbury.	„ G. Savage, Bexley.
Rev. W. Hay Aitken, Liverpool.	„ C. B. Snepp, Birmingham.
„ W. Arthur, London.	„ Filmer Sullivan, Brighton.
„ W. E. Boardman.	„ G. R. Thornton, Nottingham.
„ W. A. Chapman, London.	„ H. Varley, London.
„ A. M. W. Christopher, Oxford.	„ A. Windle, Dublin.
	„ J. T. Wrenford, Newport, Mon.

It is interesting to note the names of distinguished and yet godly laymen who prominently identified themselves with the Conference, Lord Mount Temple (as he was afterwards) being the generous host of the meetings at Broadlands Park which preceded the Oxford Conference, and Sir Arthur Blackwood being the one, as Mr. Hopkins points out, who suggested Oxford as a suitable place for the Conference. The Earl of Chichester, then President

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of the Church Missionary Society, heads the list, though it was not for many years after that the teaching of Oxford and of Keswick influenced as it has done in later years the work of this Society.

At the same time it was undoubtedly the evangelical clergy of the Church of England who were chiefly influenced in those early Conferences, and the origin of the Keswick Convention is due to the effect of the Oxford Conference upon the life of one clergyman, Canon Harford-Battersby, who went away from that Conference with a life transformed and a shining face, as many have testified, and with the strong determination that his own people of Keswick, and of the North should share the same blessing which he had found. Thus it came about that the calling together of a little company at Keswick in 1875 led to the initiation of the annual Keswick Convention and that Canon Harford-Battersby became in the most natural way its first Chairman.

After this lapse of time it would serve no useful purpose to describe the special difficulties which preceded the holding of the first Convention. Suffice it to say that the leaders who were to have taken part in the meetings were prevented from being present, and the conveners were thus led from the first in a very peculiar way to trust not in man but in God. This is told very graphically in the following paragraph from the pen of Canon Harford-Battersby describing the meetings:—
“The announcement, at the last moment almost, that those to whom we had looked for the chief guidance of the meetings could not attend, sent us, in a very urgent and expectant mood, to the throne of Grace, and we pleaded there, as the man in the parable (Luke xii. 5-8) did, with our Divine “Friend” for the help we so much needed. And He gave it. Other helpers came in answer to our telegrams, and their presence in the power of the

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Holy Ghost, who most manifestly spoke by their lips, fully supplied our need." This has been the characteristic of the Keswick Convention from that day to this. Men and women being raised up, evidently called of God, to give the message of the Convention, and the supply has never failed.

Prebendary Webb-Peploe is the only one of the present Keswick platform who took part in the first Keswick Convention, but others of the present speakers soon took their part, and by their means a continuity of teaching has been maintained which, in spite of many variations, is the same as that given at the Oxford Conference.

It would be invidious to allude to the special part which those speakers have taken who are now the recognised leaders of the Convention, but most of these have contributed in one way or another to this volume. Dr. Elder Cumming has contributed some reminiscences of those leaders, who have finished their earthly course, and who were prominently connected with the Convention.

It may, however, be worth while to state how it is that the different speakers have become identified with the Convention. Whether it was, as in the first instance, the personal invitation of the conveners, or in more recent years the Trustees of the Convention, only those are selected who know experimentally the great doctrine of sanctification by faith, and who have been used of God in bringing others into the enjoyment of this blessing. No one is invited to take part merely because of the position which he may hold as a religious teacher or preacher. Many of those who have been most prominently used in helping others were formerly strongly opposed to the teaching of the Convention, but they have experienced for themselves the blessing which others had

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known before, and have been constrained to tell out the great things which the Lord has done for them.

It is a remarkable fact that the speakers are drawn from all the principal Christian denominations, though at Keswick differences between Christians is kept out of sight, and the motto which is placed over the door of the tent is characteristic of the spirit of the meetings, "All one in Christ Jesus."

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CHAPTER II

By the Rev. Evan Hopkins

Oh, the bitter shame and sorrow,
That a time could ever be,
When I let the Saviour's pity
Plead in vain, and proudly answered—
"All of self and none of Thee,"
Cho. "All of self, and none of Thee."

Yet He found me ; I beheld Him
Bleeding on the cursed tree ;
Heard Him pray, "Forgive them, Father,"
And my wistful heart said faintly—
"Some of self, and some of Thee."
Cho. "Some of self, and some of Thee."

Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and ah ! so patient,
Brought me lower while I whispered—
"Less of self, and more of Thee."
Cho. "Less of self, and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last hath conquered :
Grant me now my soul's petition—
"None of self, and all of Thee."
Cho. "None of self, and all of Thee."

THEODORE MONOD.

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THE remarkable movement that has been going on in the Church of God, both at home and abroad for the last thirty years and more, in connection with the experience of a fuller spiritual life, did not have its rise in the Keswick Convention.

The first Convention at Keswick was convened in July 1875, but during the year 1873 small meetings were held in London, when great and definite blessings were realised by a few. Then followed larger gatherings, and in the year 1874 special Union Meetings for Consecration, for two or three days at a time, were held at the Mildmay Conference Hall, at Hanover Square Rooms, and in other places. Similar Conferences were held in Dublin, Manchester, Nottingham, and Leicester. On the Continent, too, meetings for the same purpose and on exactly similar lines were held and largely attended.

The result was that very many of God's children both at home and abroad were brought to a deep sense of their need in the sphere of the practical life, and awakened to a more believing expectation that a truer and more triumphant life was possible. The spiritual up-lifting that so many experienced as the result of a clear and definite setting forth of the believer's present privileges, and the possibilities of faith, produced a profound impression upon Christians generally. So sudden and striking were the transformations that took place in the experiences and life of some of God's most earnest workers that even those who regarded the move-

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ment with suspicion, were unable to gainsay the reality of the blessings that followed.

In the summer of 1874 the first Convention at Broadlands was held. It had its origin in the desire that a number of young University men, who had found partial blessing in some meetings for consecration held at Cambridge during term time, should spend a few quiet days for prayer, meditation and dedication to God, in some secluded spot. This suggestion was made in the presence of the generous proprietor of Broadlands Park, near Romsey—the late Lord Mount Temple, who was then the Right Hon. W. Cowper-Temple. He at once said, “My place is at your service, if you will accept it.” A more suitable place it would not be possible to find. The offer was accepted, and invitations were issued, being extended to others than undergraduates. About a hundred persons in all attended this Conference for six days, from the 17th to the 23rd of July, 1874.

It is interesting to note the subjects which were selected as the main lines of this most unique gathering:—

“The Scriptural possibilities of faith in the life of the Christian in the daily walk (a) as to maintained communion with God; and (b) as to victory over all known sin.” These were the topics that were kept prayerfully and steadily in mind during these days of waiting upon God.

The meetings were held beside the quiet flowing river that passes through the grounds, or under the beech trees, or in the orangery. Such was the absorbing interest felt by all, that no difficulty was found in gathering the guests at seven o'clock in the cool of the morning; and it was an effort to separate when the breakfast hour of nine came. At ten o'clock conversational meetings

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were held, Bibles in hand, in different places through the grounds, and at eleven o'clock the time was spent in prayer and praise, with short addresses. Meetings for ladies only were also arranged, and at three conversational meetings were held, followed by a general meeting at four. After tea Bible readings were given till the regular evening meeting. The manifested presence and power of God pervaded all these gatherings, and many stated that the long periods of silent prayer had been to them the most solemn and helpful seasons of their spiritual life.

One wrote at the time as follows: "We began with the negative side—renunciation of discerned evil, and even of doubtful doings which are not of faith, and therefore sin. For some days the company was held under the searching light of God, to see and to remove any obstacles to a divine communion, aught that frustrated the grace of God. We sought to have that which was true in God as to our judicial standing in a risen Christ, also true in personal appropriation and experience. Many secret sins, many a scarcely recognised reserve as to entire self renunciation, were here brought up into the light of consciousness and put away in the presence of the Lord. We desired to make *thorough* work, so as to have no known evil or self-will unyielded, and we have reason to hope that those present did so, and that we took the position of solemn purpose to renounce instantly everything in which we should find ourselves 'otherwise minded' as from time to time 'God shall reveal even this unto you.'

"In the intervals of the meetings it was interesting to see groups gathered in the more secluded places in the woods by the river on their knees praying, searching the Scriptures, or speaking earnestly to each other of the all-absorbing subject of the Convention. Some one had

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proposed to have readings at the meal times, so as to concentrate our minds, but no such plan was needed to keep the company even at times of refreshment to the one engrossing subject."

In a letter received from Pasteur Theodore Monod at the time reference is made to this memorable occasion. An extract will be read now with interest: "The difference between those Broadland meetings and many others that I have attended is just the difference between a flower and the name of a flower. Christians too often meet only to talk about good and precious things: peace, joy, love, and so on, but there we actually had the very things themselves. I cannot be grateful enough to God for having led me into such a soul-satisfying and God-glorifying faith. I think I may say that I got all that I expected, and more. And I begin to suspect that we always get from God everything—provided it be good for us—that we ask for, expecting to get it. Oh, for self-forgetting faith, that I may have more and more, and more of it, and that the Church of Christ may cease to grieve Him, distress herself, and hinder the Coming of His Kingdom by disobeying His word! My French companions have all derived much benefit from the Conference. God be praised for His work! Never mind the world, nor the devil, so long as you have the sunshine of Jesus' smile in your heart."

It will interest many of our readers to know that the now well-known hymn "The Altered Motto" was written by our brother during those happy days at Broadlands.

" Oh ! the bitter shame and sorrow
That a time could ever be,
When I let the Saviour's pity
Plead in vain, and proudly answered,
'All of self and none of Thee.'"

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A deeply interesting article was published a week before the Broadlands Conference by the same author, entitled "Seven Weeks of Trust," from which we learn that it was only a short time before the hymn was written that our brother entered into the "fulness of blessing."

The account of the Broadlands Conference was read far and wide, and awakened considerable interest. Many who had never before attended any meetings of the kind were led to cry to God for the fulness of the Spirit, with an expectation and earnestness of desire they had never before known.

It was at the close of the meetings at Broadlands that one made the remark: "We must repeat these meetings on a larger scale, when all who desire can attend." And one of the guests volunteered £500 towards the expenses of this effort. But none of his money was found to be necessary when the proposal was actually carried out in the Conference that followed.

It was suggested by the late beloved Sir Arthur Blackwood, who was present at Broadlands, that this proposed Convention should be held at Oxford during vacation time.

This memorable Conference was accordingly held from August 29th to September 7th, 1874. So abundant were the offerings of the people on this occasion that large sums remained over and above the actual expenses to be devoted to the extension of the movement on the Continent.

We give here a few extracts from the invitation to the "Oxford Union Meetings for the promotion of Scriptural Holiness" that was issued on the 8th August, 1874. And though the notice was so short, so widespread was the interest that very many amongst the most prominent of God's people responded to the call. A large and representative number of clergy and ministers, together with

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laymen from all parts of the kingdom, as well as a great many pastors from the Continent, accepted the invitation and spent ten days in Prayer, Bible Reading, and Conference in the University City of Oxford.

Space will not permit anything like a detailed account of this remarkable Conference. But a quotation from an able review that appeared in the *Christian* at the time will be read with special interest to-day :—

“God hath visited His people! If any one had said a year ago that we should see, in the city of Oxford, an assembly of Christians, very largely composed of members of the Establishment and various Nonconforming bodies, and including twenty or thirty Continental pastors, gathered for the purpose of seeking, by mutual counsel and united prayer and consecration, to reach a higher condition of Christian life, it would have been considered far more devoutly to be wished than likely to occur. And if it had been added that we should see early morning meetings of nearly a thousand of these men and women, of all ranks in society, and of all denominations, gathered in prayer, and for the communication of their experiences in the divine life, clergymen and laymen standing up and declaring what God had done for their souls, there would have been not a few to say, with the lord on whose hand the King of Israel leaned, ‘If the Lord would open windows of heaven, might this thing be?’ But God *has* opened the windows of heaven, and is pouring out a blessing that there shall not be room to receive it! And not only so, but ‘God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in His presence.’”

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“We have attended many conferences, including a ten days’ convention in America, the prototype of that at

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Oxford, but in many respects this excelled them all. It is the fruit and flower of those which have gone before—of those at Barnet, and Mildmay, and Perth, and other places at home, as well as of Mannheim, and Vineland, and Round Lake, in the United States. Conferences must be of another type henceforth.

“If it be asked, ‘What is the blessing?’ It is the blessedness of the man ‘who maketh the Lord his trust,’ ‘whose strength is in Thee,’ of them who have not seen and yet have believed, who stand by night in the house of the Lord, trusting where they cannot see Him, who present their bodies a living sacrifice, holy, acceptable to God, their reasonable service, and who, doing this, are not conformed to this world, but are daily being transformed by the renewing of their minds that they may know what that good and acceptable and perfect will of the Lord is.”

It was at the Oxford Conference that the late beloved Canon Harford-Battersby himself entered into “the rest of faith.” But for this event the now well-known Keswick Convention would never have had a beginning. For fuller particulars we would refer our readers to the work published some years ago entitled “Canon Harford-Battersby and the Keswick Convention,” edited by two of his sons (Seeley & Co.).

Very soon after the Oxford Conference similar meetings on a smaller scale, but on exactly the same lines, were held at Stroud under the presidency of the late Mr. T. Croome—a well-known and devoted Christian layman.

It is interesting to note that at that time Prebendary Webb-Peploe was not amongst those who took part at such meetings, but was seen amongst the listeners. He had not been able to attend the Oxford Conference, and we think we are right in saying that it was only about this time that he himself definitely entered into the blessing

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of the more abundant life. The Cheltenham Conference followed immediately after the Stroud Convention, and it was there, that for the first time, our brother actually took part publicly in the movement.

The next great series of meetings was the wonderful Brighton Convention, which was held in the Pavilion at Brighton, from May 29th to June 7th, 1875. There, some eight thousand people, the greater part earnest well-instructed Christians, met together for ten days in prayer and meditation and for the purpose of personal consecration to God. Addresses were given there during those days which live to this day in the memories of those who heard them, and have been the means of lasting blessing to thousands.

Everywhere—at home and abroad—we come across the abiding fruits of this truly memorable gathering. It was at this Convention that Canon Battersby arranged for the first Convention at Keswick, to take place in the following month of July of that year 1875.

Amongst those who was present at the Brighton Convention was the gifted author of “Chronicles of the Schönberg Cotta Family,” the late Mrs. Charles. The following suggestive thoughts were penned by her immediately after the Convention :—

“It is no new thing. Yet now it seems to me as if I had only half believed it.

“I never believed in any Saviour but a Saviour from sin ; I never dreamed of any salvation, but a salvation from sin. Yet now, everything, every word of the Bible, every relation of human life, everything in nature—old familiar hymns, the Creeds, the services of the Church, the Holy Communion—glow, become translucent, with a new glory and significance.

“I should not choose the phrase ‘higher life.’ It seems to me *the life* ; the normal natural Christian life,

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which we *all* ought to be living, not merely a few of us; which we ought to be living *always* and not merely now and then.

“To walk in the light is surely the simple natural order—it would seem almost the inevitable order of true Christian life.

“Our Sun is not a Revolving Light, alternately bright and dark. Why should our path be through alternate streaks of light and shadow?

“It is simply, I think, the translation of the past and the future into the present: in other words, of *then*, and *by-and-bye*, into *now*; of Time, with its alternations and its decadences, into the Eternal with its ever-living youth.

“The tenses of the Christian life are not mere narrative tenses. They are perfect and present.

“‘*Thou hast redeemed us to God by Thy blood; and hast made us kings and priests.*’ That is, we are redeemed, and do belong to God now; we are not our own, but His; dominion over sin is not a vague promise in the future, but a possibility and possession, now, *in and through Him who lives in those who trust Him*. The consecrated, sacrificial, sacerdotal life is not for a future age, or a limited number, but for the whole Church every moment now and for ever.

“It is simply the translation of possibilities into acts. As Coleridge said, ‘To restore a common-place truth to its first uncommon lustre, you need only *translate it into action.*’

“That is: when the Master says ‘Abide in Me’ we are not vaguely to reply ‘Enable me to abide in Thee’; but ‘I *do* abide in Thee’; not only ‘I *will*’ far less ‘I fear I *shall not*,’ but ‘Now, at this moment I *do*.’

“And the Master’s response is, ‘He that abideth in Me, and I in Him, the same bringeth forth much fruit.’

“The beneficences, and endurances, and sacrifices of the

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believing obedient life are not constructed painfully as works, but spring forth naturally as fruits.

“As Alexander Knox said: From the sentence in the Litany ‘That we may diligently live after Thy commandments,’ which is much, we should go on to the following petition, ‘for increase of grace to hear meekly Thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit,’ which is more.

“It is not ‘Without Me ye can do but little,’ but ‘without Me, ye can do *nothing*.’

“It is not ‘That ye may have a little broken interrupted joy,’ but ‘That *My joy* may *abide* in you; and that your joy may be *full*.’

“And then, if we continue, *as* we continue beholding Jesus, the Spirit Who manifests Him will reveal depth after depth in Him; the Babe in the Manger, the Child ‘subject to His parents,’ ‘coming not to be ministered unto, but to minister,’ ‘obedient unto death, even the death of the Cross.’

“*This* is the Christ who lives in Christians. *This* is the life which through His disciples He would manifest to the world, ‘that the world may believe,’ Holy, Immaculate, patient Lamb of God, to each one of us, can it indeed be possible that Thou hast committed this, even this? To manifest Thee, by our living, by Thy life in us!

“Can it indeed be true that Thou hast not only *promised*, but *commanded* this? For Thy command seems to me to involve, if possible, even a stronger assurance than Thy promise.

“Tremendous responsibility, unutterable blessed possibility—to manifest Thee!”

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CHAPTER III

- (A) By the Rev. Preb. H. Webb-Peploe,
M.A.
- (B) By the Rev. E. W. Moore, M.A.

I have known and valued the Keswick Convention since the year 1882.

The truth brought out in various forms is the life of peace, joy, and victory upon which Christians can enter, and in which they can be kept by full surrender and faith in Christ. It is summed up in the lines :—

“ Christ without our safety,
“ Christ within our joy ! ”

Not only Christ without, but Christ within. — Col. i. 27 — Eph. iii. 17. Christ within to apply to us by the Holy Spirit His finished work on the Cross ; to manifest Himself in the study of the Word ; to cleanse us from sin, and keep us cleansed ; to fill us continually out of His fulness ; to enable us to identify ourselves with Himself on the Cross ; to keep self in the dust of death ; to use us as, and when, and where He pleases.

This is the great Message of Keswick, and this has brought life and joy and peace to thousands. It has introduced a fresh era into missionary work, many of the missionaries through receiving the Message having entered into newness of life.—*Francis Paynter*.

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GREAT issues flow from small beginnings, and those who now contemplate with amazement and awe the gatherings of thousands at the great Keswick Convention can hardly perhaps understand or appreciate from whence these mighty assemblies sprang. To one who saw, and took part in the first Keswick Convention has been accorded the holy privilege (I will not say *duty* unless my readers will carefully think of this word as meaning only "that which is due from one to others") of telling a little of what took place in those memorable days, and how from the loving invitations of one man to his friends and parishioners to come and hear what the Lord Jesus could be and do for the true believer, have gradually come (in the magnificent goodness of God) the solemn assemblies which are now seen year after year, filling two great tents, from early morning till night, throughout the whole of the last week of July, and drinking in "the words of Life" as God gives them to His messengers.

The first gathering in Keswick, under the title of "A Convention," began on Monday, July 28th, 1875, and its origin may perhaps be thus described.

In September, 1874, there had been held in Oxford the first great Convention on "Holiness," which was attended by (I believe) about 1,000 persons, almost everyone of whom seemed to receive distinct spiritual blessing; and it was at that holy gathering that the late Canon Battersby was led to trust the gracious Saviour

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with wonderful new Light, and with a joy of soul that demanded confession and open manifestation of the blessing received. But though so many had received special help at the Oxford Convention, the teaching there given was not allowed to pass unchallenged; and I can remember, with pain, how not only the godless but the greatest Leaders and Teachers of Evangelical Truth thought it their duty to oppose to the utmost what they considered "very dangerous Heresy"—that Christ could keep His people from every *known* sin, and that according to our faith it would be unto us in this as in regard to our original salvation. The fact was that they did not know what was really being taught by sober, earnest, and spiritually minded, men; and they only formed their opinions from certain mistaken reports which were promulgated in the columns of some of the weekly papers. The result was (as we some of us remember with pain) that when in the autumn of 1874 meetings were organised in different parts of the country—to further the good work that had been begun at the Oxford Convention—the Evangelical Leaders of that day felt it their duty to oppose what they believed to be a false doctrine of "Perfection in man." The teaching was simply that which is now everywhere received as the complement of that Gospel which tells of a free and full salvation in Christ, and which makes our blessed Saviour not only a perfect atonement for sin, but also a keeper for those who trust Him up to the measure of their light and knowledge, not only of their own need, but of Jesus Christ as their "Life." This, we need hardly say, was never for one moment intended (by those who were rightly instructed, and were the real leaders of the movement) to be a teaching of "sinless perfection in man"! On the contrary, it was always most carefully guarded by an insistence on the fact that sin remains in us to the last, and that

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though Christ will by His Holy Spirit's power keep the true believer moment by moment from falling into known and unknown sins, yet that every thought, word, and deed of the Christian—to the last moment on earth—is tainted by the fact of indwelling sin or corruption, and that therefore the blood of Christ is needed, every moment of our lives, to cleanse us from guilt and keep us acceptable in the sight of the Holy God. Never I believe was the solemn meaning or force of 1 John i. 8, 9, 10, at any time forgotten or put aside by the real leaders of what is sometimes called "The Keswick Movement." The term is a false and unmeaning one really, for the "Movement" was nothing less than the gracious working of the Holy Spirit, to rouse the Church of God to a greater realization of the "Rest" which God would give to all true believers in Christ, not only from fret, and fear, and folly, but from all known and actual sins—and that the Church should realize and exhibit to the world what is really meant (in spiritual things) by "entering into the promised land" (Heb. iii, iv).

Surely, *no well-instructed* Christian of our day, who heard the teaching which I have briefly depicted, would think of condemning it as opposed to God's Truth, and yet it is only some twenty-eight, or twenty-nine, years ago that, when I had been asked to set forth "Keswick teaching" before some fifty or sixty evangelical clergy and I had heartily responded to the invitation, explaining from Rom. vi.-viii., from 1 Cor. x. 13, and from 2 Cor. xii. 9, guarded carefully by 1 John i. 8, 9, the blessed keeping power and purposes of the Lord Jesus Christ for His people—the chairman of the meeting (himself perhaps the very centre of Evangelical Churchmanship) rose as soon as I had finished my address, and said: "Heresy! Heresy!! Damnable Heresy! I hold that it is for the glory of God that we should fall into sin, that He may get

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honour to Himself by drawing us out of it"! Thank God! further light was very soon given to the earnest, but misinformed, leaders of that last generation; and for the honour of our Lord and the good fame of the brethren, I may mention that each of the three great leaders, who most determinedly opposed the movement at first, afterwards invited me, as an exponent of Keswick teaching, to conduct missions, or to take special services in their parishes, and that, in each case, I was permitted to do what they asked, and to have these honoured fathers sitting humbly in their own parish churches, and listening earnestly, while I set forth "the unsearchable riches of Christ." I only mention this fact to show, how much of prejudice had to be overcome before the glorious Gospel of a keeping Saviour could be welcomed even by those who had long been teachers of the great truth of "justification by faith," but who, if I understand the difference rightly, seemed to think that human effort was the *chief* element in sanctification. Of course this human effort is demanded, but what is taught at Keswick and other similar Conventions is that Christ keeps His faithful servant from falling, moment by moment, according to the exercise of faith—following the teaching of such passages as 2 Pet. 1, 10 and St. Jude 24 (where the same word, which really means "stumbling," is given as "*falling*" in each of the two verses). The immediate result of the Oxford Convention was that, in the autumn of 1874 several smaller Conventions were held, in some of which I was permitted to take part, and with very blessed and beautiful results. These were followed by clerical meetings, &c., in which strong opposition was shown to what was often called "Pearsall-Smithism" or "Sinless Perfection," and at a great gathering in June, 1875, a leading evangelical clergyman spoke on "Holiness by Faith: Are recent statements according to Scripture?" and very strongly reprobated

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the whole movement as contrary to God's Word ! Yet only a few years later that very same brother invited me to take a mission in a most important parish and town.

It was in June, 1875, that the great Brighton Convention was held, at which it was said that 8,000 people were present. Only those who had the privilege of attending those "Ten-day Meetings" can in any way appreciate the marvellous blessing that was given. There may, of course, have been some mistakes, and some erroneous doctrines put forward, for men were almost excitedly looking for light ; but on the whole it may be safely affirmed that the Lord overruled those gatherings to give wonderful results.

It was as the outcome of that Convention that the late Canon Battersby, the honoured and much-loved Vicar of St. John's, Keswick, felt impelled to invite a number of friends to go to Keswick for a week of Holiness Meetings, and the intention was that Mr. Pearsall Smith should be the leader thereat. Canon Battersby was to be helped in all the details and arrangements of the meetings by his true and powerful coadjutor, Mr. Robert Wilson. But man proposes and God disposes ; and so, when June 28th came, and the meetings were to commence, Mr. Pearsall Smith was ill and could not go to Keswick at all ; and from that time he retired altogether from the leadership of Conventions, and other men had to be upraised of God.

On arriving in Keswick we went straight to the Tent, which had in it a gathering of 300 or 400 people. Canon Battersby was, of course, the leader, and director, while Mr. Robert Wilson, with wonderful self-denial, undertook all the arrangements connected with the Tent and other secular matters. During the following days of the Convention our numbers may have reached at some meetings as many as 600 ; but of the great gatherings now expected we knew nothing then. I had only gone as a listener,

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but like others found myself called to speak almost all day long, owing to the absence of those who had been expected as leaders. The programme of the meetings, as issued at the time, was as follows :—

DAILY MEETINGS.

Keswick, June 28—July 2, 1875.

Monday, June 28th,

Prayer Meeting, 7.30 p.m.—Marquee.

Daily Meetings, June 29th.—July 1st.

7.0 to 8.30 o'clock.—Marquee.

Before Breakfast.—Prayer Meeting.

8.30 to 9.30 o'clock.—Breakfast.

9.45 to 11.15 o'clock.—Conversational Side Meetings.

St. John's Girls and Infant Schools.

Rev. G. R. Thornton, Rev. H. Webb-Peploe,

Mr. H. F. Bowker, Rev. T. Phillips.

Lecture Hall of the Keswick Library,

For Ladies Only.

11.45 to 1.30 o'clock.—Marquee.

General Meeting.—Prayer and Addresses.

1.30 to 3.0 o'clock.—Dinner.

3.0 to 4.0 o'clock.

Prayer Meeting.—St. John's Infant Schoolroom.

Service of Song.—Rev. J. Mountain, Marquee.

4.0 to 5.15 o'clock.—Marquee.

General Meeting.—Prayer and Addresses.

5.15 to 6.15 o'clock.—Tea.

6.15 to 7.30 o'clock.—Marquee.

Ministerial Testimonies.

7.30 to 9.0 o'clock.—Marquee.

General Meeting.—Prayer and Addresses.

Friday, July 2nd,

Prayer and Praise Meeting, 7.0 a.m.

and all that the speakers knew of “preparation times” was that, after long and earnest prayer, in Canon Battersby's house at night, he would apportion next day's work and say to each one, “Will you take this?” and “Will you take that?” No one thought of questioning

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his appointment, but took it as being directly "of the Lord." The chief speakers at that first Convention were the Rev. George Thornton, Mr. H. Bowker, Mr. T. M. Croome, Mr. Shipley (an American), and myself. For two or three hours each day, one was occupied with answering questions, which were openly propounded in the class-rooms of the schools, or sent up in writing to the platform of the Tent ; and this part of our work was very wearying, but exceedingly profitable, and it might with advantage be much more used now. Nothing can be imagined more simple, or more "unconventional," than the arrangements of that first holy meeting at Keswick.

The second Convention in that town began on July 31st, 1876, when the opening meeting was addressed by Canon Battersby and the Rev. Evan Hopkins. About 400 were present that night, and perhaps 600 to 700 at some later meetings of the Convention. The speakers of that year were chiefly the Rev. Evan Hopkins, the Rev. R. B. Girdlestone, the Rev. Thompson Phillips, the Rev. J. B. Figgis and myself, with Mr. Bowker, and Mrs. Johnson of America, besides Canon Battersby, who of course took a leading part as the Vicar, and as Chairman of the Convention. It was during that year's gatherings that our Tent was blown down in the night, and Mr. Wilson gave up the whole night to preparing the Drill Hall for our 7 a.m. meeting. His generalship was remarkable, and we were all most deeply indebted to him for his labour of love. The result was, however, somewhat trying for us speakers, especially for Mr. Hopkins and myself, as we had to rush from the Drill Hall to the Lecture Hall, and vice versâ, all day long, repeating our addresses alternately in each of these places ; but the Convention, in those days, closed before the end of the week ; and so one could get away on Friday, and prepare for one's home work on the Sunday ; and it might be

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well perhaps for some of us, if the same custom prevailed now.

Wonderful indeed were the spiritual results in those earlier Conventions ; and one sometimes is led to yearn for the simple delight that was manifested, as the truth of Christ's keeping, and peace-giving power, was apprehended by hungry and thirsty souls.

May Keswick Conventions never become formal ; but be ever more and more owned of God, for the up-lifting of souls into the true, and joyful, life of a believer in Christ.

I may not now write concerning the later Conventions : Other brethren have undertaken that holy privilege and duty : but I would simply, in closing, express my humble astonishment, and awe, at the great things which the Lord of Hosts has done in that consecrated place ; and pray that His mighty power and love may be ever more and more seen, working with even greater force and beauty than in the past, and that every Convention that is held in Keswick may be far better than the preceding one. Thus shall the Lord Jesus be truly honoured as our Saviour, and men shall rejoice in the loving kindness of their gracious God.

H. W. WEBB-PEPLOE.

TO give, as I have been asked to do, a brief sketch of the early days of the Keswick movement is to awaken memories of half a life-time. For, if I may be permitted the statement, my first acquaintance with Keswick teaching began long before the Keswick Convention itself was thought of. Shall I ever forget the meeting in London on May 1st, 1873, attended by about sixteen persons, five or six of whom remain unto this present, but the rest are fallen asleep, at which a servant of Christ arose, and instead of, as I feared, propounding some "new theology," gave the simple testimony that "a great blessing had come into his life through deep searchings of the heart." Simple as the testimony was, it proved quick and powerful to some who heard it, and from that little meeting, as from an obscure source and spring, the stream of Keswick teaching and influence, which has gone round the world since then, may truly be said to have taken its rise. I was not at the first Keswick Convention, summoned by the revered Canon Battersby (after the wonderful Oxford gathering of September, 1874, and the Brighton meeting in the spring of 1875) in July of the latter year. But the next meeting I well remember in 1876, when the tent, crowded at the early seven o'clock prayer-meeting in pouring rain, gave me my first impression of the earnestness of the people.

Since then how many solemn assemblies have been held at Keswick. The most fruitful, so far as my experience goes, was the Convention of 1884. Only the other day one of God's best known servants across the border (Mr. J. G. Govan) referred, in a periodical which

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he edits, to that meeting as memorable in its issues for Scotland as well as England. The definite old-fashioned testimony of the eighteenth century revival, to heart purification by faith as a distinct experience subsequent to conversion, had been given from the platform and its echoes borne far away by the Breath of the Spirit, awakened response in hearts and lives and service for God elsewhere. Different stages there are and must be in the apprehension of believers of heavenly things, and as their experience so will be their testimony. But if I am asked the *raison d'être* for Keswick I can only reply that so far as I am concerned the teaching stands for that deep heart-searching experience depicted in the sixth chapter of Isaiah, where the prophet, already the accepted servant of Jehovah, is convicted as he comes up into the Holy Presence of his own need of a deeper work of sanctification in his soul. Overwhelmed by the vision of the Divine Purity and contrasting with it his own unworthiness, he cries in his agony "Woe is me, I am undone," or, in Pauline language, "Who shall deliver me from the body of this death," and in that hour of deep humiliation and confession there comes upon his heart the touch of FIRE; the flame from the altar consumes the filthiness out of him, he is "purified outward to the lips," and as the sound of the Master's voice, "Whom shall I send and who will go for us," falls on that cleansed ear there comes the glad response, "Here, Lord," if you can make anything of such a poor instrument as I am. "Here am I, send me."

What is Keswick? I have sometimes been asked. Is it a great missionary meeting? No, I always reply, it is *not* a missionary meeting, although for many years now missionary operations have been given a large place in its programme. But Keswick, rightly understood, is *not* a missionary meeting. *It is a meeting for making mis-*

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sionaries. And I do not hesitate to say that wherever its truths are really known, in other words, wherever Christ comes into full possession of a human soul, there you will find a missionary—whether his work lie in the East of London or the West, in Europe or in Africa, at home or abroad. If these lines should fall into the hands of a stranger to Keswick Convention and its teaching, let me advise him to put its influence to the test of a personal experience.

The great annual gatherings differ no doubt as all anniversaries will do from each other in their measure of power and blessing. But no one I make bold to say can go to Keswick in the spirit of prayer and faith without finding it good to be there.

It is not a religious picnic. It is a time of earnest waiting upon God. It has often been a time of transfiguration both for life and service to those who have attended it. Its privileges are great. Its responsibilities are greater still. But the best of all is that the superscription on its assemblies is the superscription of the City of God.

“Jehovah Shammah.”

“The Lord is there.”

E. W. MOORE.

The Founders and Some of the Leaders

CHAPTER IV

By the Rev. J. Elder Cumming, D.D.

Thou sweet, belovèd will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In Thee I hide me, and am still.

O Will, that willest good alone,
Lead Thou the way, Thou guidest best :
A little child, I follow on,
And, trusting, lean upon Thy breast.

Thy beautiful sweet will, my God,
Holds fast in its sublime embrace
My captive will, a gladsome bird,
Prisoned in such a realm of grace.

Within this place of certain good
Love evermore expands her wings,
Or nestling in Thy perfect choice,
Abides content with what it brings.

Oh, lightest burden, sweetest yoke !
It lifts, it bears my happy soul,
It giveth wings to this poor heart ;
My freedom is Thy grand control.

Upon God's will I lay me down,
As child upon its mother's breast ;
No silken couch, nor softest bed,
Could ever give me such deep rest.

Thy wonderful grand will, my God,
With triumph now I make it mine ;
And faith shall cry a joyous "Yes !"
To every dear command of Thine.

MADAME GUYON.

The Founders and Some of the Leaders

THE part of this volume which has been entrusted to me is a short memorial sketch of the Founders and some of the Leaders of the Keswick Convention who are now no more. My own memories and associations do not go back to the opening in the year 1875. My first year was 1882. But I was from that date brought into close contact with those who were then conducting the Convention. I enjoyed the intimate friendship of those men. And I have, thank God! never missed a year at Keswick since, besides having been present at more local conventions than I can count, from Aberdeen to Brighton, and from Cork to Belfast.

The Founder and first Chairman was the Rev. Canon T. D. Harford-Battersby,* Vicar of St. John's, Keswick. As we shall see, Canon Battersby had a lieutenant and successor to whom we all owe much, the late Mr. Robert Wilson.

Canon Battersby was a strong Evangelical, who had reached his doctrinal position through some suffering and trial; and it is not to be wondered at, that for a time he was rather afraid of the spiritual movement and its teaching. Some addresses had been given at Silloth, where the Canon was resting with his family (I think in the

* The family name was *Harford*, to which *Battersby* was added by his father; the latter surname has now been dropped by most of his descendants, who are to be known as *Harford* only; but to some of us the old name is dear, and the associations which gathered round it are not to be moved.

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summer of 1874); and with some of the expressions in these he could not agree. He was, however, persuaded to go to the Convention which met at Oxford in August, and there something happened which meant much for many of us. A connection of his own (a Missionary lady from India) told me the story. In the early part of the Conference she was disturbed by some of the teaching, and went to her relative for guidance, who assured her that the teaching was one-sided and exaggerated, and that she had better put it aside. But towards the end of the Convention, she was passing him in the street with a friend, when he stopped her, to take back entirely what he had said before, and to say that he since had received a wonderful blessing which seemed to change his whole position. We have in his own words a statement of what had happened; and we have in the Oxford Convention Report, the very words which came home to him so powerfully and so blessedly. Here are the words spoken by Mr. Evan Hopkins, as reported ("Oxford Union Meeting," p. 113): "In the story of the nobleman, John iv. 46-50, we have an illustration of *seeking* faith and *resting* faith. We see him first coming to the Lord Jesus with a faith that led him to *seek*, but not a faith that enabled him to *rest*. He has a want. He carries a burden. 'Come down ere my child die'! 'Go thy way, thy son liveth'! But when the word was spoken, 'Go thy way, thy son liveth'!, at once he loses his burden, his heart is satisfied, and his faith passes from *seeking* to *resting*! He did not rest on a sign, or an emotion, or an experience, but on *the word of Jesus*; 'and the man believed the word that Jesus had spoken unto him, and he went his way.' He was perfectly satisfied that the cure had been effected. He acted as if he saw! So let us rest in the promises of God. Not merely ask, but believe that we have the petitions that we desire of Him."

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Such were the words : let us be thankful that we have them still. And here also (page 174 of the same Report) is the testimony given by Canon Battersby two days afterwards. "It was when I heard a dear brother clergyman speak of the faith of the nobleman whose son was healed, that the truth flashed upon my mind, and afterward God enabled me to trust and make a full surrender. It is a difficult thing to speak of my own experience, and very distasteful, yet perhaps for this very reason it may be right for one to do so, and to acknowledge the blessing I have received." Yes, personal testimony is often demanded by God as the seal of a blessing, and as a real preparation for farther usefulness. He who is not willing to make the little sacrifice which it demands, how shall he make the much more difficult sacrifices which are involved in teaching and in living the life of Holiness? Canon Battersby's voice was the last heard at the Oxford Convention. Here is the Report: "Canon Battersby requested those present to rise, and join him in repeating together 2 Thess. i. 3 and iii. 16, 'We are bound to thank God always for you, brethren, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.' 'Now the Lord of Peace give you peace, always, by all means. The Lord be with you all.' *With these words the Oxford Conference ended.*" (p. 325.)

Such is the record of the change in dear Canon Battersby's heart and life. He had been a Christian for many years, but this was something more. And what happened? Within a week, he was home at Keswick. There was due shortly afterwards the Annual Meeting of the Evangelical Union of the Diocese of Carlisle (29th September, 1874), where some leading clergy were to attend who had been strongly if not bitterly opposed to the "Holiness Teaching," as it was called. The Canon was

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secretary to the Union, and he wrote a paper telling of his change and his Blessing. An attack of sickness prevented him from being present, but the paper was read by a friend, and gave a full account of the teaching at Oxford. He was now fully and publicly committed : there was no hesitation or going back. The first Keswick Convention met on Tuesday, June 29th, 1875, for "three days," the circular being signed by Canon Battersby and Mr. Robert Wilson. Of all the speakers who took part, and are now to be found at Keswick, only Prebendary Webb-Peploe remains. Others joined immediately thereafter, and are still well known among us. A few whose names were connected with the Oxford and Brighton meetings do not now take any part. I have the copy in MS. of a letter written by Canon Battersby 7th July, 1875, giving a short account of the first Convention. He says in it : " We have had a time of extraordinary blessing. More, far more, than our weak faith enabled us to grasp beforehand. ' The Lord stood by me and helped me,' I can truly say for myself ; and He was very present with our dear friends Thornton and Peploe, whose words were with great power. Mr. Bowker and Mr. Shipley helped us much, and Mrs. Compton's meetings with the ladies were inexpressibly blessed, as I hear. . . . All I think agreed that we had the Presence of the great Paraclete in greater fulness than at any former meeting. I can only account for it by the fact that we were so entirely thrown upon the Lord. It has been a lesson of great value to myself, and my faith has been much strengthened in consequence. I could, if there were leisure to write, tell you of many, many most blessed proofs of God's power and grace unto us. I can feel something of what David says (Ps. xxxv. 28), ' As for my tongue, it shall be talking of Thy righteousness and Thy praise all the day long.' "

So it began ; and for seven years more (1875-1882) Canon

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Battersby was Chairman, holding the helm. It was in that last and closing year that I made his acquaintance and paid my first visit to Keswick. I remember his sermon in St. John's on the opening Sunday, on the 7th chapter of Romans. I remember some of his short but glowing words spoken from the chair. I saw something of the home life at the vicarage. Most of all I remember his face, which continually brings back to me the language of Acts vi. 15, they "*saw his face as it had been the face of an angel.*" No other face I have ever seen has expounded for me that verse; but his did! It showed at once that there was something *there*, which told its own tale.

During the same year (1882) I went to the small Convention at Polmont, where Mr. Bowker presided. We also held a large meeting at Glasgow, where Canon Battersby was present, so that in Scotland the movement was fairly begun, and had taken hold. In 1883 we gathered again at Keswick, the first year I spoke there; but the news met us at the station on Monday that Canon Battersby had died that morning. What a shock it was! What a sermon! What a teaching, that this work was not to stand in the power or wisdom of men! What a lesson, if we could learn it, that God was sufficient, and that God was alone! And all through the Convention, over which dear Mr. Bowker was Chairman, the shadow of the grave, dark, sad, but tender and impressive, was upon us all.

Mr. Bowker was for several years both at Keswick and at the provincial gatherings, the recognised Chairman. He was a man of great vigour of mind, who had long been the head of one of the great Educational institutions; and although we used to say with a laugh, that we seemed still to be his "*sixth-form boys*," we owed him a great debt for his continuous and watchful labours in and out of season. In him, too, grace had a victory. I remember a group

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of us speakers dining with him in London ; and seeing a large portrait of him taken some years before, I said, privately, to dear Mr. Fox, that I had never seen a more remarkable change of expression and of Christian growth than in the comparison between the face of the portrait and that which we saw in our still living friend, a remark with which he quite agreed. In private, Mr. Bowker was a most interesting man. One story I remember which he told. He had dined (at Carlisle, I think) in a small company which included, among other remarkable people, Lord Brougham. A question arose as to what Great Britain owed her greatness. Brougham evaded the question himself, but referred to Mr. Bowker for his opinion. He answered, "It is to her possession of the Word of God, in the English Bible." Brougham bowed his head, and added "I should not wonder if you be correct!"

The name of the Rev. Charles A. Fox has already occurred ; and it is with a full heart that I write it, and trust myself to say a few words concerning one of the best and dearest men I have ever known. He was the poet of the Convention, perhaps the only man on the platform who was an orator, and one of the sweetest and truest of friends. I have sheaves of his post-cards (his favourite postal medium), and many of his letters, in poetry and prose ; some in joy and redolent of humour, some in deep anxiety and sorrow ; and one at least after the shadow of death had already reached him in the great suffering of his latter months ! Nobody touched hearts more truly by exposing his own. The tremulous tenderness of his soul when he opened up the depths was the revelation of an inner man ! Certainly, I have never known any case in which the joyous fun of a strong man was so absolutely in harmony with Christian feeling.

He had one physical difficulty which went with him all

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through his ministry, but was often unnoticed and to many unknown. It was a *nervous stammer* which attacked him without warning, and accompanied the expression of any feeling which touched him deeply. It had the strange power of specially affecting his reading of the liturgy, so much so that latterly he almost never attempted to do so. I had previously dealt with this trouble in others, not unsuccessfully, and at an early period of our friendship had spoken to him on the subject. Though very sensitive about it, this was one of the things which drew us closer together, and he once told me that when before the Bishop for examination for Deacon's orders, he was refused on the ground that the stammer was so bad. But at the time he boldly faced it in God's strength, and the Bishop proceeded, leaving the responsibility to Fox. He told me how often it attacked him in public; how he met it in faith; and how the only physical relief was obtained by throwing out his arms, in the fashion of the orator. So that often when we thought him most carried away by his feelings, he was fighting his defeat. Thus was he reminded continually that he was made strong "out of weakness." Though apparently a strong, even a very strong, man, there were often things which led one to question his health. A railway journey was always a trouble, and latterly a serious one, apparently jarring the nervous system. And all at once, a discovery was made, on a visit to Scotland, that very serious evil was present in the face, and that an operation was inevitable. It was the beginning of an awful eight months, which framed a long death-bed experience, of agony. Even it was turned into spiritual teaching, and poetry. He found traces that the Master had trodden a similar road. "The face that was more marred than any man's" brought *Him* nearer than before, who "bore

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our griefs and carried our sorrows." "The Marred Face" is the title of one of the most touching sonnets ever written. It was the Face of the Master; and it was the Face of this, His disciple. Here are the words, which no one will read without great feeling; but only those who know the last few months of Charles Fox's life will see the depths which lay beneath:

"THE MARRED FACE."

Marred more than any man's ! Yet there's no place
In this wide Universe but gains new grace
Richer and fuller, from that marred Face !

O Saviour Christ ! those precious wounds of Thine
Make doubly precious these poor wounds of mine ;
Teach me to die with Thee the Death Divine ;

All wounds and woes of earth, once made Thine Own,
Add colour to the Rainbow round the Throne,
And save from loneliness saints else alone.

Pain trims the lamps at Nature's eventide,
Ere the King enters to bring home His Bride,
My King, by suffering perfected and tried !

Beloved ones are hastening past, and all
The ground is strewn with blossoms they let fall
In haste to gain Love's Crowning festival.

Heaven beckons now—I press me toward the mark
Of my high calling. Hark ! He calls ! Oh ! hark !
That wounded Face moves toward me through the dark !

Another name which I have been asked not to omit is that of *George MacGregor*. At no time has the number of Scotchmen on Keswick platforms been great; and to find there the name of a young Free Church minister, and of one born and bred in the Highlands, and in "the Black Isle" above all, astonished not a few who knew. He came there a young man—I heard the story from his own lips. At the first Aberdeen Convention Mr. Evan

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Hopkins and I were living together, and early in the week came Mr. MacGregor to spend an afternoon with us in our hospitable quarters. I forget what took him to Keswick at first ; but the argument which he afterwards used to induce his brother ministers of the Presbytery to attend there was that the week would furnish them with a full six-month list of new texts and of fresh light upon them, a circumstance which none of them would despise ! Then he told us how deeply he had himself been impressed and convicted, spending, I think, almost a sleepless night in mourning before God, recalling past thoughts and stories heard by him which Satan had prepared beforehand to tempt and injure him as long as he lived. He told how all had been cast on God, and how the personal experience of Canon Battersby had gone home to the quick. From that time on to the close of his short life he did noble service. His early training in the Highlands fitted him for very special influence among men of his own Church and class. He had one of the most patient intellects, which was never satisfied till he had gone step by step through a difficult question, never shirking a difficulty. I remember a long talk for two hours in my own Glasgow house, where I went under a cross-examination on a branch of the subject, such as perhaps I never passed through before or since. And on the last occasion of our meeting when, at Ballater, he took tea with us and I went on over the hill with him towards Braemar, we had another of those deep and careful theological talks, of which he was so fond. I saw the MS. of his first book before it was sent to the Press, and have a most interesting letter on the subject ; and time after time heard his searching, simple, but solemn and powerful addresses. The "Memoir" does not, in my opinion, do justice to this side of his character and influence. Even his books do not quite do him justice.

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But a selection of his addresses, could it be still given, would be well worth printing. It is one of the events in Providence which we fail fully to understand, that such a man should be taken after so short a career. I fear that "*overwork*" was here again the temptation which a zealous spirit could not resist! He died in 1900, on the 3rd of May, at the age of 36, after a twelve years' ministry, and was heard on the platform at Keswick for ten years.

The last of the men of Keswick whom I have been told to speak of is Mr. Robert Wilson, one of the two founders of the Convention and its chairman from 1891 to 1900. I remember well an incident at Bridge of Allan, where on a wet day, three of us went to the meeting in a cab, Mr. Ferguson, of Kinmundy (my dear, accomplished, and venerable friend), Mr. R. Wilson, and myself. As the cab arrived at the door, a too audible whisper was heard from the bystanders "*Look at the three old gentlemen!*" I got out first, and when assisting Mr. Ferguson out, he whispered to me, "How old is our friend?" I answered that he was then 74. When Mr. Wilson was helped out *he*, in turn, asked me "how old is Mr. Ferguson?" I answered that I had just been asked the same question about *him*, and that our friend was nearly 76. I was then eight years younger than the older of the two, and six years younger than the *second*, and now survive them both. Mr. Wilson's characteristics were chiefly two: great strength of will and purpose, especially in resisting silently; and great sweetness of spirit. He was the selector of the Keswick motto—"All one in Christ Jesus," and was responsible for the three flags, "*Love—Joy—Peace*," which fly over the tent. His love for Prayer (and *Habit* of Prayer) was great, he was always finding or making excuses for special prayer, and it was very

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striking to mark his words when we prayed together alone. He was a great strength to Canon Battersby at the beginning of the Keswick story. It is hardly too much to say that without Mr. Wilson's support and brave backing, there would have been no story at all. At all events, the two friends stood side by side, and were at one. I have copies of three letters from the Canon to his friend in the opening year, 1875. On the 9th March of that year, he writes to say, "I am inviting Mr. R. P. S. (the initials are in the letter) to Keswick for the middle of the month of June. I do not know in the least what his engagements are, or whether he will be able to come; but *I have projected a series of meetings in Cumberland* and think that the time named would be the best, as then Keswick would only be partially filled with visitors. As there would be considerable expenses connected with such a gathering, I should not of course make any definite arrangements without agreement with others. *It may be that you have already, in concert with Kendal friends,* been arranging for something in Westmoreland, if so we might combine, and try to get together a numerous assemblage to look for, and wait for a blessing at God's hands. I believe that many are prepared to profit by such an opportunity if it were given. Pray write a line to say what you think. It appears to me that *Keswick would be a very suitable place; but, if there is a better, I should be willing to yield.*" Within a fortnight there is a second letter, also dated from Cimiez (March 22nd): "Your welcome letter was an encouragement to me in endeavouring to carry out the project framed in my last. The same post brought me also one from (the proposed chairman, who was 'still uncertain' whether he could attend). We are not very well off for public rooms at Keswick. There are indeed several of a modest size, but the largest (the Oddfellows' Hall) will not hold more than from 300 to 400 people. I had thought

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of a large tent (the Diocesan Tent) as the best place of meeting if the weather were at all suitable; but we must remember that the object of the meetings would be to *promote the full sanctification of believers, and that the numbers likely to gather for this purpose might not be so large*, except indeed that it is likely that *many would be attracted from a distance*. I hope that we should have a good contingent from Kendal. Let us commit the matter to the Lord, in faith that if He approves of it, He will give us His warrant to proceed, and if not, He will let us see that it is so."

These extracts, I think, cannot but be interesting to all who have been among the crowds who have in recent years gathered at the Keswick Convention. They do not indicate any expectation or foresight of what the future had to bring, and we read with the greater interest of the doubts and difficulties as they rise and are disposed of. A third letter tells that the first meeting, which was held in a large tent, hired for the purpose, for three days, cost a sum of "some £76" beyond the funds collected; and though I have been warned that this is "not for publication," I venture to record that this sum was contributed by Mr. Robert Wilson and the late Mr. George Moore, and that Canon Battersby was not permitted to share the loss. I record this the more willingly because a very similar fact took place in Glasgow when a Convention was established there, and the clerical members of committee were not allowed to take part in making good the deficiency.

One looks back to many occasions when Mr. Wilson was either a guest in my own house, or when we were fellow-guests elsewhere—at Polmont, for instance, or at Bridge of Allan. As I have stated already, Canon Battersby died at the opening of my second year at Keswick; and though Mr. Bowker succeeded as Chairman there, yet at many other Conventions Mr. Wilson acted as Chairman, and it was my happy lot to be often

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with him, to see much of the inner life, to be consulted about any difficulties, and to hear of any new movements. Nothing is more delightful than the memories which such meetings have left. Perhaps those at Polmont afforded the fullest scope for intercourse. He was in the habit of going there some days before the meetings, and one was often tempted to lengthen one's stay to be the longer with him. The late dear Mr. Livingstone-Learmouth and his wife and family were most highly esteemed by him and by all who went to those blessed meetings.

The cloud of sorrow gathered over Mr. Wilson's head during his labours as Treasurer and afterwards as Chairman. The death of his eldest son, and of his own wife, whom one remembers almost as a dream, full of grace and of kindness, a loss which was never made up to him, and left a large solitude within, were followed in late years by increasing feebleness. And then came a mysterious malady rarely met with, though well known to medical students—a species of *dumbness*, in which even the shortest words were spoken with great difficulty and others not at all. It, of course, made speaking in public impossible. For a year or two, he gathered a few of the speakers from Keswick to his table, two or three at a time; and how touching, how tragic, and how beautiful it was to meet and see him, I could not say. The trouble went on increasing, though he was still able to walk about the grounds at Broughton Grange. He spent the days almost always alone, his sons leaving in the morning and returning by evening. One day in June, 1905, he had his lonely luncheon in the dining-room; as he was longer than usual in ringing for the maid, she went in to find the reason; he was seated at the table, near his plate, but something in the attitude and the bowed head struck her; and on approaching near, she found that he

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had died, as he sat, almost without a movement and without pain. “ Truly, *the end of that man was peace* ” ! Who would not wish for such an end, if prepared for it, as *he* was ?

J. ELDER CUMMING.

The Message : Its Scriptural Character

CHAPTER V

By the Bishop of Durham

"Buried with Christ," and raised with Him too ;
What is there left for me to do ?
Simply to cease from struggling and strife,
Simply to "walk in newness of life."

Chorus, Glory be to God.

"Risen with Christ," my glorious Head,
Holiness now the pathway I tread,
Beautiful thought, while walking therein :
"He that is dead is freed from sin."

"Living with Christ," who "dieth no more,"
Following Christ, who goeth before ;
I am from bondage utterly freed,
Reckoning self as "dead indeed."

Living for Christ, my members I yield,
Servants to God, for evermore sealed,
"Not under law," I'm now "under grace,"
Sin is dethroned, and Christ takes its place.

Growing in Christ ; no more shall be named
Things of which now I'm truly ashamed,
"Fruit unto holiness" will I bear
Life evermore the end I shall share.

T. RYDER.

The Message : Its Scriptural Character

THE Teaching of the Keswick Convention is a phrase which invites, as we use it, a word of earnest disclaimer of all thought of asserting for "Keswick" a monopoly in any spiritual truth. No doubt the great Convention in the quiet Lake-land town has been connected, now for more than thirty years, and in a way of its own, with the delivery of one great side of the Christian message. But those who love the Keswick Convention best, and who have most cause to thank God for its existence, will be the first to say that the teaching connected with it is no private property of the place and the occasion; it is as old as the Apostles, and as catholic as the Creeds. And our thankful belief is that "Keswick" has done its best and greatest work, and is doing it, not by forming a self-contained "school" of its own, but by recalling, far and wide, among a large variety of "schools" and regions of Christian life and witness, certain great elements of truth which have tended too often to fall out of the common view.

What then do we understand, what do I understand, by the Teaching of the Keswick Convention?

In my answer to this question I shall try to keep strictly to *the essentials*. Many great topics of the spiritual life are handled at every Keswick Convention. But not all of them are distinctive of its special message, as I understand it; and not all who take the teacher's or witness' part there are agreed on all these other topics.

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Those aspects of the Biblical doctrine of Holiness on which essential agreement is sure, and is general there, can alone be rightly called Keswick Teaching. And I think that those aspects can all be summed up under the one short phrase, "HOLINESS BY FAITH."

Briefly, let me develop that phrase.

First, then, *What is Holiness?* What does that great word denote, as it will be understood at Keswick, and as, I trust, it will be understood everywhere in the light of the Scriptures? It is the state of character, and of life, conditioned by surrender to the Will of God, and by a conformity to that Will resulting from the surrender. It is dedication to Him, on the part of the man whom He has redeemed. It is the attitude and habit of the Christian who, in his whole nature, body, soul and spirit, "lives out" that dedication.

It is heart-obedience—but more. It is the obedience of *the worshipper, the votary, the devotee*, who humbly "yields himself unto God," as unto the adored and beloved Maker, Redeemer, Possessor of his being.

Then, further, *What is Faith?* I reply, unhesitatingly, that it is, in absolute simplicity, Reliance. It is Trust reposed upon Another. It is the attitude of quiet confidence in Him, as able to keep His promises, and willing to do so, and under gracious covenant to do so. The stress and emphasis of the idea of Faith is just upon that point, that it is a "looking off" upon our Lord Jesus Christ, away from our own labour and effort. It removes the soul's reliant attention, so to speak, from the energies of our own will to the energies of His. It is the look and action of one who, discovering that the disorders of his inmost soul are too much for him, turns in the "confidence of self-despair" to Him Who "is able to subdue all things to Himself," and then gives over the problem into His hands.

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It is the attitude and action, for example, of one who, wrestling long and in vain with internal pollutions of thought, turns away at last to ask his Lord, in simplicity, to "cleanse the thoughts of his heart," and to keep them clean. Or again of one who, hopeless of a victory by his own will over his own impatient and angry spirit, asks, as one who means it, that his Lord will "keep his temper for him"—and finds that He can do it.

Such, in its essentials, is the doctrine of Holiness by Faith. It is not the entire Gospel, by any means, but it is a great element in it. It is no substitute for Justification by Faith. Rather it presupposes it; it is itself the sequel truth which justification takes for granted as its complement and crown. And again, it is no contradiction to the inviolable claims of discipline and diligence. It does not discredit for one moment the call to watch, to pray, to "keep under the body and bring it into subjection," to explore and ponder the Scriptures, to use the sacred benefits of solemn public worship, and in particular of the Holy Communion of the Lord's Body and Blood, to prize and cultivate reverential and loving fellowship with the Church of God. But it does tend earnestly to remind the believer that, behind and within all these heaven-given and heaven-commanded means of blessing, whose effect, singly and together, is always to keep the spiritual faculties alive and alert, and to guide and harmonize their action—the inmost action of the soul, in the matter of Holiness, is Faith. Ultimately, at the heart of everything, the man, in order to live the life of dedicated loyalty, in order to receive more and more the spiritual force with which to live it, is to "act Faith," hour by hour, step by step. He is to bring his internal needs, lackings, weaknesses, rebellions, direct to his Lord, spirit to Spirit, and he is to *trust* Him in His grace and power to set him, and to keep him, free; to set him, and to

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keep him in such relations with His life and with His will that an unhindered growth may be his happy experience, now and here, in real life.

“Keswick” has this for its characteristic and unanimous message. And it has always emphasized that side of the message which insists on *the present possibilities* of the matter. In God’s providence “Keswick” has been kept from ever formulating, as its authentic message, a dream of “sinlessness,” which would be deeply at variance with the spirit which “veils the face” and sings, “Holy, Holy, Holy”; a dream which always, so far as it really rules the soul, tends away from a tender humbleness. But “Keswick” has always and with one voice said that the believer, “acting Faith” on his indwelling Lord, and dwelling in his Lord by Faith, is to expect not defeat, but victory. He is boldly, and humbly, to “claim” the promises of liberty and purity, in a valid and wonderful reality, here and now. He is to expect even inveterate sins to be even suddenly rebuked and subdued by Him Who is able to do it in him, and for him. He is to feel a holy discontent with failure, as with that which, in the name of the Lord Jesus, need not be. Not only as to outward trials, but as to temptations within, he is to expect to be, here and now, “more than conqueror, through Him that loveth him.” And so he is to expect to be, in an ever truer completeness, “a vessel sanctified, and meet for the Master’s use”—which is the true end and goal of his regenerate existence.

Now we affirm that such a doctrine of Holiness by Faith is deeply and soundly Scriptural. I will attempt to support the affirmation, that I may be as concise as I can, by quoting from my own little theological book, *Outlines of Christian Doctrine* (pp. 191, etc.):

“The holy precepts for renewed man amount in their sum to just this—a *total abstinence* in Christ’s name from

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admitted sinning, of motive and act, and *a true and entire dedication* of 'spirit, soul, and body' to the will of God.

"The work of Faith in Sanctification is manifold. Faith is exercised at whatever moment the Christian for any purpose definitely trusts his Lord's word and power. It is precisely the same faculty as that exercised in receiving remission, and its exercise is *quite as simple* as then; but it now takes another direction. And this direction figures very largely in the Scriptures in the matter of the Christian's victory over sin, or deliverance from it (see e.g. Acts xv. 9, and probably xxvi. 18; Gal. ii. 20; Eph. vi. 16). It is clearly indicated [in Scripture] that for the man in living contact with Christ the true secret for internal purity is Christ (1 Cor. i. 30; cp. vi. 17), living and overcoming within, by the Holy Spirit, who effects His presence there. And our part is—to believe.

"In one great passage (Eph. iii. 14-19) we reach the heart of the matter. The believer's practical experience of 'all the fulness of God,' i.e., of all that which, being in Him, is communicable as holiness to His regenerate creature, is there connected with the coming of Christ to dwell in the heart. And this is connected on one hand with the work of the Spirit, 'strengthening' the Christian 'in the inner man,' and on the other hand with the Christian's 'faith,' obviously as the result of that divine work. The indwelling, with its sequel of blessings, is secured and retained, on our side, 'by faith;' not by a process of discipline and labour, but by the same humble and reverent reliance on God in His Word which is our entrance into justification. Thus the heart is 'purified by faith,' because faith is the admission into it of Jesus Christ, its indwelling Redeemer, Friend, and King, divinely able so to work on it and in it, along all its lines of spontaneity, as to conform it effectually, yet without force, to His most sacred will in all things.

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“ This deep yet open secret of spiritual victory is largely illustrated in Scripture. The combat of the soul is seen portrayed, for all believing students, in the language of the Psalms about enemies and battle. And the Psalms bear inexhaustible witness to a secret of victory which is in fact the man’s committal of himself, for victory, to Jehovah (see, out of many passages, Psal. xxv. 15. xxvii. 1—6, cxxxviii. 7, 8). His is the one really prevalent force ; His people prevail by Him. So with the conflict of the Christian under temptation. His secret is to ‘ put on the Lord Jesus Christ ’ (Rom. xiii. 14), who is, in effect, ‘ the whole armour, the panoply, of God ’ (Eph. vi. 11).* In Him alone, as vantage-ground and fortress, His follower is ‘ strong ’ (Eph. vi. 10) against the powers of evil. ‘ In Him, enabling,’ the Christian ‘ has strength for all things ’ (Phil. iv. 13) which are to be borne or done in the will of God.

“ This divine principle is vitally connected with the doctrine of our Union with Christ as the Second Man, in whom Manhood, perfected and glorified, is personally united to Godhead, and who, thus constituted the Head of His people, is for them the Fountain of all grace and virtue, to be derived from Him by faith in Him.”†

In the present writer’s deep conviction, not without experiences keenly searching and humbling, yet full of the mercy and faithfulness of God, the doctrine of Holiness by Faith is a factor of quite vital significance in the liberty and growth of the Christian life. Like every capital truth, it needs, for our full safety in using it, and so for its full benefit in our lives, to be taught and to be applied in contact and in balance with other such truths—for example, with the truth of guilt, and with that of justifica-

*St. Jerome rightly comments here that “ most clearly, by ‘ all the arms of God,’ *the Saviour is to be understood.*”

†See Marshall (1690), *Gospel Mystery of Sanctification.*

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tion. But let it be so held, and held indeed, or rather *let it hold* indeed the sorely needing soul, and then discoveries of freedom and strength will be made, amidst all the realities of our weakness, which will give occasion for humble but most happy testimony, glorifying 'not unto us' but to our all-blessed Lord. And that testimony will best express itself in Scriptural words :

"He said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. For when I am weak, then am I strong" (2 Cor. xii. 9, 10).

"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by my faith in the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20).

The Message: Its Method of Presentation

CHAPTER VI

By the Rev. Hubert Brooke, M.A.

Definiteness is what I should regard as the most impressive feature of the Keswick teaching. The speakers aim at inducing *definite* personal dealing with God, with a view to the reception of some definite, personal, and spiritual acquisition. It may be deliverance from sin or it may be consecration to God and His service, or it may be the apprehension of the fulness of the Holy Spirit, but in each case definite personal action is claimed, and the "faith that worketh miracles" still is directed towards a definite issue with a view to a definite result in the soul's condition and experience.

This, I think, is what differentiates Keswick from other Conferences where there is much good and eloquent speaking that leads up to nothing in particular, except a general feeling that it is all very good and very "nice."—*W. Hay M. H. Aitken.*

I believe that in the objective character of the Message given at Keswick lies the secret of its compelling power. It searches heart and conscience, not by turning attention inward to questions of subjective experience, but upward to the glory of Christ's Person, the efficacy of His Atonement, and the sufficiency of His grace for all need in "the daily round and common task" of Christian life and service.—*S. M. Etches.*

The Message : Its Method of Presentation

THE fundamental aim and object of the Keswick Convention from its commencement was the promotion of holiness, and not the development of new Christian enterprises. Character, and not service, was the aim held closely before all who spoke and heard at those meetings. What we were intended to *be*, and not what we were called to *do*, was the prominent thought in the whole Convention. We did not profess to meet in order to develop the fullest Christian activities, but to develop the highest possible Christian character. The two are as closely connected as cause and effect, for no full Christian powers will be exerted save from a full Christian character. But it is quite consistent with the divine order, and in accordance with the model of the New Testament procedure, that a deliberate separation should exist between these two things; and that we should give our attention to the formation of the highest type of character in the Christian, before insisting on the normal outcome of Christian activities. The training of the twelve disciples certainly proceeded on these lines; for it was mainly the great lessons of character that were being impressed upon them during the three and a half years of our Lord's ministry, and mainly the fruits of active service that followed in the after years of their work.

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The Convention was a perhaps unconscious protest against the popular mistake, that a newborn soul is quite competent at once for full Christian service ; it served to emphasize the truth, often quite overlooked, that service is immensely influenced by the character and conduct of him who renders it ; and it reinforced, with much needed precision, the fact that a right character is of far more importance in the eyes of the Master than any amount of outward activities. The lesson of 1 Cor. xiii. is ever in need of being pressed upon a world that loves to judge by externals, and is slow to believe, that a heart and character of love outstrips in real worth all the most magnificent exhibitions of powers and capacities that have ever been seen.

With such thoughts in mind as to the original purpose and professed object of the Convention, we shall be in a better position to define what the Message of the Convention was, and how its method of presentation took shape. We shall discover that the years of the Convention can fairly be divided into three stages, according as the teaching began to comprise new aspects of what is after all only one great whole of Christian doctrine.

In the earliest years, perhaps most definitely in the first eight or ten, of the Convention meetings at Keswick, the chief emphasis was placed upon the great matter of deliverance from the power of besetting sin, the attainment of victory in the little conflicts of everyday life and conduct, by the power of Christ accepted in the heart by faith. The keynote of the earliest message was this : that there is in Christ not only a release and deliverance from the penalty and future punishment of sins past, but that there is also in Him an ever present power to keep from the recurring attacks of those sins ; and that that power is as much to be appropriated by our faith as was the first boon of pardon for all the past. " Now unto

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Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy": that was the glad message that came with such fresh force to multitudes of consciously pardoned and reconciled souls in those early years. Closely connected with this aspect and message of the full Gospel came also the instant corollary of a whole-hearted consecration of the redeemed life to God. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." These two thoughts formed the right and left hand of the subject; they were the negative and positive of the message: cleansing and consecration, deliverance and dedication.

The consequence and fruit of such a message were at once apparent, and the result exactly corresponded to the cause. In those early years there were many testimonies of a practical deliverance from the power of besetting sin, a constant and lasting blessing found in the keeping power of Christ, which formed so new and blessed an experience, that many spoke of it as a "second conversion." Though that phrase was never adopted by the speakers, nor given any official approval, yet it was one quite natural under the circumstances, especially in view of the exactly similar way in which the two blessings came to be received. These Christian people knew quite well, that it was by simple faith in Christ, when their own powers and efforts had proved worthless, that the blessing of pardon and peace had been bestowed upon them; and now it was a real repetition of the same steps that brought them this further blessing. Again they were shown that their own powers and efforts had failed, and always would fail, to win them deliverance from the power of besetting sins; just as

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they had failed in attaining pardon. Again they were shown that in Christ, and in Him alone, there lies the secret of deliverance and victory ; even as in Him lay the power to forgive. Again they were told to commit their case unto the Lord, and that, trusting in Him, the deliverance would be theirs ; even as the pardon had been received years before. No wonder then, that with so much alike in the need, in the Deliverer, and in the condition of faith, they should express the blessing received as a "second conversion," or more often a "second blessing." It was no denial that many more blessings might follow, but only a thankful confession of the very marked and real change effected by this grace of God.

With this earliest aspect of the work, and as the immediate consequence of a true definition of sin, came also the fruit of amendment for wrong done to others, that most practical outcome of a real and living repentance, and the strongest assurance of a determined separation from evil. All these consequences of the Convention were among the most frequent evidences of its practical bearing on everyday life ; and where such fruits were apparent there could be no doubt of the reality and God-given character of the work. Judging by a good many cases which I have known personally, these three early fruits of the Convention must have very largely influenced the lives of those who attended. Among the most common signs were to be noted the strong conviction of sin, and the vivid recollection of old and half-forgotten and never honestly righted faults of bygone days. Many a soul, coming to seek and pray for this deliverance from the power of sin of which men were speaking, found their prayers interrupted by the rising of such old errors of former days ; nor could they make any progress, nor get any effectual result from their prayers, until they had put those old things right, and

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made amends for what they had left unconfessed and uncorrected in their former dealings with others. So often did such an effect of the Convention come before my personal knowledge in the earlier days, that I found it the very best and shortest answer to objectors, who doubted whether this work were really a spiritual and Scriptural movement. I was wont to say, that as long as the constant symptoms of the blessing there sought were a fresh sensitiveness of conscience and a deeper conviction of the sinfulness of sin, as long as it was constantly leading in the very first steps to a frank confession and honest amendment towards those who had been in any way wronged by the one who was seeking blessing, then I was sure such must indeed be the work of God's Holy Spirit. With this honest dealing with regard to their old faults there came also the wholehearted surrender of themselves to God, for the learning of His will and the doing of His work ; which in very many cases led to an increased activity of service, apparent enough in each single person, but difficult to tabulate in a total of such effects. Then, and most apparent to their immediate surroundings, came so often the conquest of tempers that had marred the Christian testimony of former days. This was a proof which could be seen and known of all, and was the best evidence in those days to others who inquired or doubted about the work.

One such case may serve as an example for many. Mr. Moody was one day talking to a friend of mine, and asking him about the meeting of Keswick. Another friend sitting with them broke in with a word of ridicule about Keswick, when Mr. Moody told this remarkable story in defence of the Convention which he had never attended, and in explanation of his desire to know more about it. " On one of my previous visits to this country I found in a certain town, on the Committee that was

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arranging my meetings, a leading worker, who was the most cantankerous Christian that I ever met. At my next visit, some years later, I found this man so altered and so full of the love of God, that I at once asked another friend what had happened to him. The friend said, 'He has been to Keswick.' Then I said, 'I only wish all other Christians would go to Keswick too, and get their hearts filled in the same way with the love of God.' " Such a testimony is worth much, for it exactly expresses the result at which the Convention speakers aimed, shows how apparently it had been attained in this case, and how so keen an observer as Mr. Moody was impressed by the result and convinced of the reality of the work.

Now where such an effect was a commonly sought and found experience, it could not fail to affect the lives in other ways, besides that of deliverance from besetting sins. Where the consecration of the whole being to God was a real and definite act, intended to bring the life into closer conformity to the revealed will and Word of God, there was bound to be a change in the active side of life, as well as in the inner realm of experience. And this became evident in what I have suggested as forming the second stage of the teaching at the Convention, and which became more prominent in the next part of its existence, from the end of the first eight or ten years. This time the message, addressed very largely to those who had made real proof and experience of the reality of the earlier message, took the form of enforcing the ever present power of the Holy Spirit, as the great Enabler and Strengtheners for all the service to which a soul is called. As the first lesson was that of casting the burden of besetting sins on the Lord, so this next stage rather enforced the casting the burden of service upon Him, and seeking to do and serve not in our own

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power, but in His. The question was forced upon those who were proving His power to keep, whether this was to be all He meant to do; and at once it became apparent that the vessel was to be cleansed and kept clean, solely in order that it might always be ready for the Master's use. Capacity for service began to be pressed upon all hearers as the work of the Holy Spirit, as our Lord had promised in his last discourse to His disciples after the Supper. The Holy Spirit was to teach all things, was to witness of Christ, was to show the things of Christ, was to enable to witness for Him to the world. The great lesson of Pentecost, the promise of the Father, was seen to have an ever fresh application to the Christian life, and to be as true a promise to-day as at the first.

One striking testimony as to the way in which this teaching passed from the inner experience to the outer activities was given in my hearing on one occasion at a local Convention. A second speaker at one of the meetings had failed to arrive, and it was suggested that any on the platform might give their witness to the truths that were being taught. A senior clergyman rose and told the following story. He said that the responsibilities of his parish some time before began so to press upon him, and the difficulties of fully meeting them so weighed upon him, that he was in danger of breaking down under the strain. Night and day the burden of souls lay upon his heart, and his own inability effectually to bring home the Gospel to them all oppressed him, till he thought he would very soon succumb altogether and die. He was one day in much depression, and was praying for help in his helplessness, when the text flashed into his mind, "Casting all your care upon Him." Suddenly he saw that that must mean the care and burden of his parish, as it had meant the burden of his sins many years before.

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There and then he committed his parish and its burdens unto the Lord, and, as he added in closing his remarks, "I have never borne that burden since." When I add that he was an indefatigable worker, a remarkable visitor, and a capable missionary, it will be seen that this "Keswick blessing" meant no small power for service and real capacity for Christian work. That text, "Casting all your care upon Him," and the kindred one, "My grace is sufficient for thee," are among those frequently referred to as being the word by which the truth of deliverance and power was communicated to the soul.

If we were to take Purity as the keynote of the earlier stage, we may take Power as that of the second; and in the very order of the disciples' experience. They had been in communion with their Master during His earthly ministry, learning to grow like Him and to develop a character such as He desired. Now that He was leaving them to carry on His work, their great need was power to do this fitly. Here, then, came the great doctrine of the Holy Spirit, and His empowering and fitting for service.

It is not a little significant of this gradual progress of the work and teaching, that the objections made by people who opposed, but never attended, the Convention changed perceptibly. In those earlier days it was sometimes objected that the teachers did not give proper prominence and honour to the Holy Spirit, because they so strongly emphasized the keeping and delivering power of the risen Saviour. But when the importance of the power and working of the Holy Spirit came to be enforced, the objection altered, and faulty teaching about the Spirit was one of the points of the opposing charge. It was not a change in any way officially planned; indeed, there was from the very beginning of the movement a remarkable absence of planning and organising about the work. It was the custom that all who spoke

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came habitually with whatever of God's Word was most fresh upon their hearts and minds ; and so the change was unperceived and natural, just like the growth of a healthy child, as they passed from one stage of the message to another.

Such a step forward very soon resulted in the third of these stages which I have suggested as marking the work. And that last stage was indeed the one, where theory and doctrine and personal experience passed into activities which are somewhat more within the reach of figures for tabulating. It was but the logical outcome of the earlier steps. If these had led to a closer conformity to the character which Christ desired His disciples to show, if they had sent the obedient hearer to the Source of all strength and fitness for service, then how and where was that service to be rendered ? As this question came to be formulated, there sprang up before the Convention, quite unexpectedly and without human design, the great vista of an unevangelized world, and the reality of the Lord's command that His Gospel was to be sent to the uttermost parts of the earth.

So it has come about that, in the later years of the Convention, more and more prominence has been given to the Missionary Call to the Church of Christ. If the earlier form of the Message had made it clear, that all pardoned souls were meant to be cleansed and kept and consecrated ; if the next development of the Message declared the power with which such souls were meant to be filled, and so fitted for divine service ; then the natural question arose, as to where this service was to be rendered. Gradually the width of the divine Call to the Church became more and more apparent in the Message of the speakers. They began to see, and therefore to tell, what the real issue of true cleansing and consecration, of real filling and fitting, would be in the living Church. The

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latest form of the Message has declared, that such a Church can look to no smaller end, can be content with no narrower limits, and rest in no shorter attainment, than "The Evangelization of the World in this Generation."

HUBERT BROOKE.

The Message : Its Practical Application

CHAPTER VII

By the Rev. A. T. Pierson, D.D.

Keswick stands for Unity of Determined Purpose to learn the utmost of God's possibilities for Personal Holiness as the one great condition of true witness and full service. In outstanding Unity, assured that God has made absolute Provision, the thousands come to turn that assurance into more abiding experience, to the uttermost of God's purpose. Nothing less can satisfy them, or satisfy Him.—*J. R. Macpherson.*

Nothing in my first contact with "Keswick" struck me more than the way in which it was sought to arouse Christian people to a sense of the importance of having the heart right with God if they were to enjoy what He had prepared for them, or to fulfil the ends for which they had been redeemed, and the wish to be of the highest use to their Master, and to the world through which they were passing; and I think that whatever the changes of the years, "Keswick" still rings that out as one of its chief notes.—*Wm. Houghton.*

The Message: Its Practical Application

IT may be well now to amplify a little upon the Keswick Message and its practical application to the life of the believer.

As to the type of *teaching*, it is steadfastly maintained that it embraces nothing new, as in the matters of spiritual truth, according to the old adage, there is nothing new that is true or true that is new. Yet it is felt that some old truths need, from time to time, restatement and new emphasis, and that for every new period of history there is always a "*present truth*." The teaching at Keswick is definite, however, and complete. It is also progressive; usually, during the four or five days of the annual convention, each day has its peculiar class of topics, and the teaching as a whole has a beginning, middle, and culmination. In other words, some truth is taught as preparatory to what follows, and all the teaching moves toward a definite result in sanctity and service.

Without intimating or implying that there is any mechanical and uniform order in human experience, or that a human soul can be run, like an engine, along an iron track, from station to station, there are six or seven successive stages of experience through which believers generally pass who enter into this higher life of faith, victory, and blessing. We venture to indicate what in such advance are

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THE MAIN STEPS:

(1) The prompt *renunciation of whatever is known or even suspected to be contrary to the will of God*. Conscience must first of all be clean and clear of conscious disobedience or neglect of duty. Hindrances to holy living must be abandoned.

(2) The acceptance of the Lord Jesus Christ *not only as Saviour but as Lord*. A new surrender to the will of God which practically enthrones Him as sovereign. The self-life sacrificed with its self-indulgence and self-dependence.

(3) *Obedience now becomes the watch-word of the soul*. The will of God being voluntarily enthroned, compliance with it becomes habitual and natural, and service to God the supreme end of one's being.

(4) This prepares for *close and constant fellowship with God*. Communion ceases to be occasional and clouded, and the great promise of John xiv. 23 becomes increasingly real in actual experience.

(5) The sense of *Divine possession of one's entire being*—spirit, soul, and body—is the natural outcome of such conditions. When there is no longer any conscious reservation, because the whole being joyfully is yielded up to Him, we become consciously His own.

(6) There is now a *new joy and a peace* which passeth understanding, a new revelation of Christ as an indwelling presence, and a true infilling of the Holy Ghost.

(7) All this fits for the *largest possible service to God and man*. God gives to all truly consecrated believers the sceptre of holy influence. The Living Water which was at first a draught to quench thirst, and then a well or spring of life within, now becomes a stream, flowing out and multiplying into rivers of blessing. This is the last stage of the Victorious Life—the stage of triumphant power over sin, prevailing power in prayer, and witnessing power among men.

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Whatever *method* there is in all this teaching has been gradually and almost unconsciously developed. At the basis of the whole lies the deep and irresistible conviction that the average Christian life is lacking, not only in real spiritual power, but in the spiritual mind, and is essentially carnal. It is also confidently believed that it is both the duty and privilege of every disciple, having "received Christ Jesus the Lord," so to "walk in Him" as to manifest the power of His resurrection in newness of Life.

THE PRACTICAL APPLICATION.

Hence, the first great definite step urged is the *immediate and final abandonment of every known sin* and of every *weight* that hinders advance. Nothing which is revealed in the word of God to be evil in God's sight can be indulged with impunity. Known sin is not only damaging but destructive to all spiritual life and growth. It is allied with death and not with life. It stops communion, makes peace impossible, and robs us of our testimony. It is destructive of all true assurance of salvation, not because salvation hangs on our merit, but because disobedience clouds our vision of Divine things. Obviously sin indulged blocks all true service to souls; for how can one lead others into a new life of purity, peace, and power which he has not himself found, or help a sinner to an assured sense of salvation when he has lost his own assurance or never had any?

MATTERS OF DOUBT.

It is felt also that whatever is doubtful as an indulgence should be surrendered *because of the doubt*. In matters open to question, God and not self should have the advantage of the doubt. To continue in a questionable employment, amusement, occupation, association, or pleasure, brings condemnation, "for whatsoever is not of

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faith is sin." And because evil things are hurtful, they must be unnecessary, otherwise there would be a fatality about continuance in sin or in injurious habits. *God's commandment is His enablement.* Whatever is believed or suspected to be opposed to His will and to our well-being *should be*, and *can be*, renounced, and abandoned at once and for ever. Because it *should be*, it *may be*. This is essentially Keswick teaching. It is an appeal to faith, to claim victory in Christ; and thousands have put such teaching to the test, and found it true and God faithful.

The self-life is also studiously held up as needing constant watchfulness in all its seven forms—self-trust, self-help, self-pleasing, self-seeking, self-will, self-defence, and self-glory. The only way successfully to overcome it is to displace it, and have a new, practical, personal Centre, about which all else is to revolve. We all need to learn "the expulsive power of a new and mightier love," displacing the old.

The real difficulty with that large class of indulgences which do not bear the brand of positive inherent sin lies in their tendency to give undue prominence to self. To consult self-gratification and self-glorification is in itself an unwholesome and an unholy habit. The lusts of ambition, avarice, appetite, however refined their forms of indulgence, all give self the supremacy. Ambition grasps after place, power, position, and feeds the pride of life and self-glory; avarice seeks by heaping up treasure to promote self-indulgence and self-display; appetite makes the mere pleasure of eating and drinking an object, an end rather than a means to a higher end, and so ministers to self-pleasing and self-seeking. Many other forms of self-life need guarding, few of which are more subtle than the disposition to court human applause by catering to carnal tastes in others, and to avoid separation unto God by conformity to the world.

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As to doubtful amusements, it may be safely contended that it is not enough to settle the fact that they have no necessary and inherent sinfulness. *Moral tendency* must always enter into any candid weighing of such matters. Several forms of popular amusement bear a distinctly worldly stamp, such as the theatre and the opera, the dance and the card-table, the wine-cup and the race-course. For some reason these are not found associated with an advanced type of piety or of fruitful service. Some churches have even made indulgence in them a ground of discipline. Whatever may be said in defence of any or all of them, this is unquestionably true: that, wherever disciples find their way into the deeper experience of Christ's presence and power, the abandonment of them either precedes or follows such experience. In all our attendances at Keswick we have seldom, if ever, heard these matters directly mentioned; the teaching deals with great general principles rather than specific practices; yet, as a fact, from the very beginning until now, those who have attended these gatherings, and have been candidly open to the impressions of the truth taught, have found themselves asking whether such things have not hindered holiness and service.

Whatever is done primarily to please one's self puts at risk pleasing God, and hence a high standard of holy living always and in everything involves obedience to two simple, practical rules:

(a) I will seek to please Christ as my Master and Lord, the Sovereign of my life;

(b) I will seek to please my neighbour for his good unto edification.

Paul, led by the Spirit, has left, as to all things "*lawful*"—that is all doubtful indulgences not distinctly forbidden—three great modifying principles:

"All things are lawful for me," but

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(a) "all things *edify* not ;"

(b) "all things are not *expedient* ;"

(c) "*I will not be brought under the power of any.*"*

Even after the question of lawfulness is settled there yet remain, therefore, three other questions to be answered, namely: is this expedient for me? is it edifying to others? has it a tendency to enslave me? A heart set on pleasing God will soon fence off all debatable ground on these principles and thus get free of bondage to questionable indulgences.

It is a noticeable fact that those who accept Keswick teaching practically abandon tobacco, from an inward sense of its being promotive of carnal self-indulgence. Where it is used, not as a medicine but as a means of gratification, it is felt to lift self into undue prominence; and, without any direct pressure being brought to bear by the speakers, hundreds have voluntarily resigned the use of this favourite narcotic. In the early Brighton Convention a clergyman expressed his sense of bondage to the tobacco habit, but declared that it would kill him to give it up. The chairman then made this memorable utterance: "*It is not necessary for us to live, but it is necessary for us to give up anything which enslaves us or imperils our fellowship with God.*" It is not necessary to add that this encumbered servant of God, who in the strength of God abandoned his enslaving habit, did not *die*, but lived to declare the works of the Lord.

THE GREAT LAW OF LIFE.

The *surrender of the will to God* in habitual obedience is, however, the radical law of all holy living. The Lord Jesus Christ must to every believer become not only Saviour, but Lord.† And no man can thus say that Jesus

* 1 Corinthians vi. 12; x. 23.

† Romans x. 9 (Revised Version).

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is Lord but by the Holy Ghost.* It is a sad fact that so many who claim to have taken Him as Saviour from sin, have little or no real conception of the duty and delight of practically enthroning Him as the actual Sovereign, supreme over the daily life. To Laodicean disciples He is still outside, standing at the door and knocking for admission. The keys of the house are not in His hands. There is a definite act whereby the door is opened and He is admitted to control. But so long as one apartment is voluntarily reserved the transfer is incomplete, for a reserved territory, however small, involves and implies also a reserved right of way to such territory.

From the nature of the case God must have *all* or He really has *none*. Every child of God should search his own heart to see whether from any part of his being or life the Lord Jesus is practically shut out ; for over that part Satan has control, and he will use his opportunity to tempt us continually by that way of approach. Such Satanic approach God will not interpose to prevent, for He respects even the devil's rights ; and whatever in our being we reserve from God, constitutes Satan's territory, and God will allow him the right of way to his own. The only way to exclude him is by a full surrender to God, which enables us, in our measure, to say, like our Master, "The Prince of this World cometh, and *hath nothing in me*."

When, under the surgeon's testing touch, any part of the body shrinks, showing an abnormal sensitiveness, he begins to suspect that in that part disease lurks. And whenever we are especially sensitive to any point and shrink from a candid application of Scripture to any particular practice, it is easy to conclude that, just at that point, there is a serious difficulty and danger. On the

* 1 Corinthians xii. 3.

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other hand, he who opens up the hidden recesses of the whole heart and life to the Son of God will find that the very chambers where previously the idols have been hidden will become the audience-rooms of a Divine communion and converse. The Idol-room often proves afterward the Throne-room.

A. T. PIERSON.

Some Characteristics of the Message

CHAPTER VIII

By the Rev. J. B. Figgis

What strikes me most at Keswick during Convention Week is the manifestation of brotherly love, and the earnest desire to know the will of God by those who in some measure love God and are endeavouring to keep His Commandments. It is life seeking more life.—*J. Taylor Smith, Bishop, Chaplain General to the Forces.*

Keswick's most striking feature, surely, is *intense earnestness of purpose*. Why have these thousands come, but to seek from God a fuller, deeper blessing? Listen to the keen simplicity of the prayers, the fervour of the singing, the directness of the addresses. Note the solemn hush in the enormous tent. Come closer and observe the tear of repentance or of joy stealing down the cheeks of some. What does it all mean? *Intense earnestness*. Results? Yes, thank God! See them in the homes of rich and poor; in many a pulpit now set on fire for God, and perhaps best of all, away in many a land across the sea!—*S. A. Selwyn.*

Doubting, fearing, stumbling, with little hope of anything better to the end; then a glimmering prospect of a brighter possibility; then a hearty surrender to Christ's claims, and an unwavering trust in Him as a full Saviour; then the joyful cry, "I can do all things through Christ which strengtheneth me!" That has been to hundreds the happy history of a week at Keswick.—*John Brash.*

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BOSSUET wrote a book on "The Variations of the Protestant Churches." What would he have said if he could have foreseen an assembly in which most of those variations were found, but found blended in sweetest harmony? Yet such an assembly is the Keswick Convention.

But though we are all "one in Christ Jesus," as the motto of the tent proclaims, there are variations of the melody which has been sounding there for two and thirty years.

This period may be divided roughly into certain stages, the first might be headed Rest, the second Work, with it came Testimony, and after it came Teaching.

First, Rest. He who built this ark for us was assuredly "a man of rest." The topic of many tongues was "The Rest of Faith." One of the earliest and most winning booklets of the movement was "How to enter into rest." We heard much, but not too much, about "rest in the day of trouble," rest in the hour of temptation, a favourite text being "Stand still and see the Salvation of the Lord": Rest in moments of irritation—"Just name His Name, say 'Jesus, Jesus,' and look to Him, and He will calm you." And "there *was* a great calm," people might call it Quietism. Call it what they would, it was very real and very beautiful to see. With this great peace, "there was great joy in that city"—my text I remember on returning from the Oxford Convention of 1874. The joy was just as great at Keswick.

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Speaking of meetings held elsewhere, someone remarked, "You all seem so 'proper,' but at Keswick you are like schoolboys let loose!" Perhaps it is quite as well that this exuberance has given place to a more strenuous piety. To "run," and even to "walk," may be a stage beyond "mounting up with wings," nor is the note of joy silent, though some other notes may oftener be heard at the present day. So recently as 1905 Dr. Pierson, speaking from 1 Thess. v. 18, made joy his theme. He said, "this is the only passage in which we have seven spiritual frames put before us:—

- 'Rejoice evermore'—the joyful frame;
- 'Pray without ceasing'—the prayerful frame;
- 'In everything give thanks'—the thankful frame;
- 'Quench not the Spirit'—the watchful frame;
- 'Despise not prophesyings'—the teachable frame;
- 'Prove all things; hold fast to that which is good'—the judicial frame;
- 'Abstain from every form of evil'—the hallowed frame.

But the thankful frame was the one he selected, "*Think* and *thank* are from the same root. Wholesale forgetfulness of God's former mercies branded a spot as Massah and Meribah. The last thing we ever rejoice in is sorrow, and it is the greatest triumph of grace to show it. Joseph did when he said, 'Ye thought evil against me, but God meant it unto good.' Ay, trouble is for good. A naturalist, pitying an emperor-moth struggling for an hour to get through the narrow neck of the cocoon, took his lancet and slit down the cocoon. The moth came out, but never developed its magnificent hues, and soon drooped and died. You would cut down the cocoon of your trials, but you would never have the beautiful colours in your wings, and never know what it was to soar Godward."

The greatest exponent of joy and rest (such heavenly

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joy, such hallowed rest !) was the loved and honoured Charles A. Fox. To hear him night after night in the tent, and year after year at St. John's, was as great a blessing as it was a treat.

Peace and joy, characteristic of the childhood of the Convention, were followed by WORK and enterprise, the characteristics of its manhood.

It is said that the introduction of missionary subjects had to struggle into existence (like that emperor-moth !), but the struggle ended in a glorious victory. I don't know how much of this is due to Mr. Eugene Stock, but the impetus he gave in nurturing the love of missions (and those of *all* societies) at Keswick, and in cherishing the love of "Keswick" in the breasts of hundreds of missionaries, has been of untold good to them and to us.

In connection with missionary work, the consecration of property was often urged, and with much vigour, as by Dr. Pierson, who piled up incident after incident to show the inconsistency of Christians amassing large sums and giving little.

Not a few self-denying gifts, some of them considerable, might, we are quite sure, be dated from the tent at Keswick, nor should it be forgotten that work at home has received a stimulus there only second to work abroad.

Simultaneously with the deepening of the Spirit of Christian enterprise, there came a deepening of the stream of TESTIMONY. The charm of those spontaneous utterances we can never forget. A well-known Scotch evangelist confessed that he had found that work sometimes took the place of Christ, but that henceforth he wanted not His service, but Himself. On another occasion Hudson Taylor said in his gentle humble way "we often sing 'they who trust Him wholly, find Him wholly true,' but I've sometimes found that they who don't trust Him wholly, find HIM wholly true."

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A profound impression has been produced by testimonies given by leaders of the Convention as to the way in which they had been led into practical realisation of the blessing which can be obtained by those who will fully yield themselves to God. These were not given in most cases without deep emotion, and these personal experiences seem almost too sacred to commit to paper, but some extracts from those which have already been published may be reproduced as indicating how the varied representation of the message has affected men of widely different temperaments and attainments.

"Some years ago," said one well-known Convention speaker, "I would not have been asked to go to Keswick, and if I had been, I should certainly not have gone. But I was staying as one of a house party, where I found, after my arrival, there were to be consecration meetings." He described how much he wished to be away at the time, but how this could not be, without breaking the courtesies of life. Words from Haggai were God's message to him, and during the after meeting, he says "I felt it most difficult to stand, but, in the way God had spoken to me, it was more difficult *not* to stand. The calm and peace of God filled me, and I returned home at His absolute disposal. What of the nine years since? They have been on an absolutely different plane, both as to Christian work, and as to the presence of Christ, there has indeed been failure on my part; but every failure can now be seen to be one's own fault, and that which need not have been."

The Rev. G. MacGregor stated that he heard of Keswick as a place where sanctification was treated of, and he came as a matter of purely intellectual interest; but he had not been in the place many minutes before he found that the treatment was practical and new. Then he felt very angry indeed, as a Scotchman, at being told

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anything new in theology by Englishmen ! Monday was a terribly cold night, and Tuesday a burning day. Dr. Moule brought him to the crisis, and the conflict was narrowed down at last to one point. When that very point, after others, was touched that night by Mr. Hopkins, he felt so stung that he could have sprung to his feet and left. But God led him to do a very different thing—to commit himself wholly into the Lord's hands. Mr. Meyer laid hold of him as he spoke of getting out of the boat of self, and Mr. Hopkins followed with the opportunity "Will you get out ?" It was to him indeed like leaping out of a boat upon the waters. "How has it been since ?" "In temper and worry, my weak places, I have found deliverance ; not that the capacity for either has gone, but Christ has His hands on me now."

Then another Scotch minister told how the *life* of one beside him drew him away from the critical view of the subject, he would pardon him for naming him, and for saying that he had known Dr. Elder Cumming once, and he knew him *again* and it led him to silence. Then, at a small Mission, God gave him a revelation of self, and of sin after sin. "Then He took my self life and put it on the Cross, and took me to be altogether His, He emptied my house and shattered my health, but through it all I never had such peace. Three years ago I came here and sat at the back of the platform in calm joy, having known the crushing and searching before ever I came to Keswick, the cleansing and the filling too, before I heard them spoken of here. You ask, Does it last ? I answer, He lasts. You ask, Have you obtained holiness ? I have no attainments, I have only an attitude, I am surrendered on my side that is all ; and my prayer is what Thou canst not consume do Thou cleanse ; what Thou canst not cleanse consume ; and what Thou canst

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neither consume nor cleanse, that counteract by Thine own presence.”

These testimonies show in the clearest manner that it is possible for men to be highly honoured, and used of God as ministers of the Gospel, and even as successful evangelists and religious leaders, and yet never truly to have apprehended some secrets of peace and power which every Christian may enjoy.

This was the case in the experience of the founder of the Convention and of the others whose testimonies have been quoted, but one other instance may be given in which one, who held a position of remarkable influence as a writer and speaker, was led into most definite blessing.

Two addresses had been given on the subject of the power of God as to character, the invitation to stand up being given to all who wished to claim that power. In spite of what it cost him, he was one to stand, but never was a Jordan crossed without the promised land being found, and he had found that *his* step was the last one of the old way of failure and defeat. He described the steps to him as being first: I and God, then God and I, but now God and *not* I.

THE BIBLE READINGS entrusted to one or two chosen teachers have been one of the most helpful features in the Convention programme. Nothing is more striking than the manner in which it has been shown that the Word of God is filled from end to end with teaching as to the life of faith which it is the purpose of the Convention to set forth, and these expositions of Holy Scripture provide the firm foundation upon which the rest of the teaching is based. How this teaching is presented may best be seen by some instances culled from the addresses of those who are the recognised exponents of the Convention message. A characteristic utterance of the Rev. Evan

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Hopkins may first be taken. Speaking on the text, "The water that I shall give him shall become in him a well" (St. John iv. 14, R.V.), he said: "Here we have a fresh experience of an old gift. You have had the water, but now it has become to you a spring overflowing, and the friction and strain have been taken out of your life. You say, I have no patience with that man, you need not say that; look at Col. i. 2, link 'all might' with 'all patience,' and you will find the power sufficient to meet the requirement. But can I be patient always? Certainly. But must I not make a desperate effort? No, let the Lord possess you, and the impatient man becomes gentle; he has Divine provision to meet the Divine requirement. But we cannot enter on these blessings unless in right relationship to God. Have we handed ourselves over to Him to be at His disposal; or if we have dropped this and the other sin, do we really believe? Many people have a faith that seeks, but not a faith that rests. The Lord is here, rest on Him, believe that He keeps you; the responsibility of keeping you belongs to Him, though the responsibility of trusting Him to keep you belongs to you."

On faith Dr. Pierson gave a beautiful chain in that same year (1897). Seven words describe the believer's reception of blessing:—

"'Look'—that is receiving with the eyes.

'Hear'—that is receiving with the ears.

'Take'—receiving with the hands.

'Taste'—with the mouth.

'Come'—with the feet.

'Trust'—with the heart.

'Choose'—with the will.

There is a common impression that Jacob got the blessing by wrestling, that is the way he did *not* get it. Suppose you try to wrestle when you have a dislocated

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thigh! No, Jacob gave up his wrestling and took to praying. 'I will not let Thee go, except Thou bless me' 'and He blessed Him *there.*'"

The Holy Spirit and His work always have been dwelt upon with great fulness, and while there have been, and must be, some who make more of a past Pentecost and others more of a Pentecost present or now to come, the desire for His baptism or filling, has been ever cherished as the deepest desire of all.

To give any adequate account of the teaching of the Convention on THE WORK OF THE SPIRIT would need not a chapter but a volume, but a sentence of George Macgregor's may here be quoted: "'Be filled with the Spirit,' *i.e.*, like an empty vessel plunged into a well, it is in the water, and the water is in it, or like a sponge filled at every pore with the sea that surrounds it."

"KEEPING" was another frequent theme. "Keeping is God's work," said the Bishop of Durham. "'I do keep it every moment.' It is for us, by the grace of God, to commit, but not for us to keep; for us to commit our helplessness, for Him to take the helpless; for us to say, 'Oh! Lord I cannot,' for Him to say, 'I am able to do more than thou canst ask or think.' Bring the impossibility to Him, the thoughts of evil that have torn and poisoned you times without number. Confess that you do give up the case, but do commit it to Him. He will not disappoint your self despair. Bring your impossibility to Him, your serpent-thought shall die at the feet of Jesus, and He will keep those sacred feet upon it. *Make a great friend of Psalm cxxi.* I remember reading the Psalms after a declension and a fall, but after a renewed discovery of God's power to keep, I read them as if I could not stop."

Unless I have missed my point altogether, it will be seen that while there is a beautiful harmony, the AIM is

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never lost sight of on any day of the feast, viz., to impart the Keswick secret, what old Marshall called "The Gospel mystery of Sanctification." It is an open secret now, thanks be to God, through this movement—but even now there are multitudes for whom it is still "a fountain sealed." Only last week, at the bedside of one who has lived for seventy-seven years in an Evangelical atmosphere, I found that while the truth that Christ died *for* us was familiar, on the truth that Christ liveth *in* us, the mind was a perfect blank. It is the business of Keswick to fill up that blank with promises as practical as they are plain.

Keswick has never sought to raise false hopes, it has never given to any the promise of being sinless *here*. The presence of sin in the believer deeply deplored and lamented, is nevertheless acknowledged in all the words spoken from that platform. This has been a settled point from the first; in fact, it is one of the Keswick notes. As Theodore Monod said at Oxford, "We ought not to sin, and we need not sin, but as a matter of fact, we do sin."

Wherein then does the teaching differ from the view that we are sinning every moment, in thought, word, and deed? Take two words of Preb. Webb-Peploe's spoken in August, 1876, and giving perhaps the two sides of the shield:—"You have not perfection in man, but you have a perfect Saviour." "Never be afraid of drawing too near perfection, you may be sure there will always be limitations in *you*," and, "remember that our holiness, and that down here, is the purpose of the Father, and of the Son, and of the Spirit."

There has been wonderful harmony about Christ and His atoning work. Not a scintilla of doubt ever appeared at Keswick as to the proper Deity of Christ, nor as to the vicarious character of His sufferings.

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GOD AND HIS WORD have ever had the deepest reverence in all our assemblies; His Word quite marvellously so, when we consider the storm of controversy that has raged about it. On the top of the Buttermere Coach a Clergyman, who spent much of his time in writing for reviews, said to me, "I have been attending these meetings for a whole week, and what amazes me is that, for all I heard here, such a thing as the Higher Criticism might have no existence."

It would be totally wrong to assume from this that the speakers at the Convention are careless of current controversies with reference to the Scriptures. More than one has written exhaustively on this subject, and the *Life of Faith*, the organ of the Convention, has contained many learned and thoughtful articles upon these great questions of the day. These, however, are problems outside the aim of Convention.

A few sentences from words spoken at Keswick by Dr. Andrew Murray, whose books on the holy life are very widely known, may suitably close this review of the teaching of the Convention.

The first was on "But not utterly." "Listen to God's five terrible words about Saul's sin—rebellion, witchcraft, stubbornness, iniquity, idolatry, all this when a soul disputes God's voice by doing nine-tenths and leaving a tenth undone."

The next was on "Carnal and Spiritual." "People go away from meetings saying how beautiful, but not helped one step; the carnal state rendering it impossible for a man to see spiritual truth."

The third was on "The pathway to the higher life." "Look at that splendid oak, where was it born? In a grave. The acorn was put in the ground, and in that grave it sprouted, and sent up its bulbs. And was it only one day it stood in the grave? Every day for a hundred years it

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has stood there, and in that place of death it has found its life. You can get the resurrection life nowhere but in the grave of Jesus."

The last address was on the words "That God may be all in all." Carved in cedar they have hung on my study wall ever since. "The whole aim of Christ's coming," said Dr. Murray, "of His redemption of His work in our hearts, is summed up here. If we do not know that this is so, we cannot know what He expects of us; but if we do, we shall take this as our life-motto, and live it out. Meditate on it—and on His coming—that we may all have but one song, one hope,

'THAT GOD MAY BE ALL IN ALL.'"

J. B. FIGGIS.

The Watchword of the Convention

CHAPTER IX

By Mr. Albert Head

The secret of the blessing given at the Keswick Convention lies hidden in its motto, "ALL ONE IN CHRIST JESUS," for the closer we draw to "The Head" the closer we shall be drawn to one another. Where the King reigns, Self is dethroned, and where The King reigns, there is Peace, Unity, and Power.—*William H. Wilson.*

The unity and love of the brethren of the Convention platform profoundly impress one. In no other sphere probably, is there such accord in "endeavouring to keep the unity of the Spirit in the bond of peace." The Spirit of the Master so evidently upon His servants cannot but be fruitful in their witness and ministry.—*S. A. McCracken.*

After attending the Keswick Convention for over 25 years I consider that its most striking feature is the marvellous oneness of spirit which exists among all Christians. We meet in a realm above what we might call earthly divisions and find ourselves one in Christ Jesus. In my judgment it is the nearest answer to our Lord's Prayer "That they all might be one."—*Edw. F. Hamilton.*

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EVER since our blessed Lord uttered the remarkable and searching prayer contained in John xvii., there has existed a yearning desire amongst His people for a practical fulfilment of the plea, "That they all may be one." Though His immediate followers had been closely linked with Him in fellowship and in service during the three years of His ministry, and had just then reiterated their confidence in Him and His divine mission in the words, "We believe that Thou camest forth from God," yet His reply is significant of the forecast that separation, division, and discussion awaited them. "Do ye now believe?" said our Lord. "Behold, the hour cometh, yea, is now come that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." No wonder, then, that in that unity with His Father thus alluded to, He should entwine this very thought into His prayer, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us that the world may believe," so that the close union between the Father and the Son should become the ideal of the union to exist between the disciples and their Lord. The facts and features of this blessed union are clearly brought out in the figures made use of by our Lord and by the Apostle Paul, Branches "of the true Vine," "Members of His Body, of His flesh, of His

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bones," "Married to another, even to Him who is raised from the dead." How lamentably short of the attainment of this standard of union the Church of Christ on earth has come, is known only too well by her members, at the same time there has never lacked the desire, and in the many and varied stages of her history the objective of unity has been apparent, and whilst uniformity seems hopeless in this age and many would feel that it would neither be salutary nor advantageous, yet the motto, "In essentials unity, in non-essentials liberty, in all things charity," seems in a certain measure to describe the basis of present attainment.

Since the Convention held at Keswick came into being some thirty years ago, the watchword, "All one in Christ Jesus," has been pre-eminently kept to the fore and may be said to have formed the foundation stone of the harmony, the brotherly love, the fellowship, and the manifestation of the essential truths of sanctification by faith, as well as of the practical results to be found in the way, the walk, and the work of the holy life.

Probably there never was a time in the history of the Church when the unity of believers should be more emphasized, and the practical side of this relationship should be carried into abiding effect. These are essentially days of conventions, congresses, conferences and combines, in matters of common interest. Much more in matters spiritual, in the essentials of truth which indicate and treat of the separation "from" the carnal, and the separation "unto" the spiritual, elements to which the Apostle Paul alludes in 2 Corinthians vi. 14 to vii. 1, it becomes important that those who "profess and call themselves Christians" should be aroused to apprehend their "high calling of God in Christ Jesus," and resting upon "those promises" should, in unity of heart and assemblage, inquire as to and seek to know in ex-

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perience the essential truths and practical characteristics of "perfecting holiness in the fear of God."

The Keswick Convention has for years become a channel, and is acknowledged to be a leading exponent of this "blessing." In the early days of the movement, when the first large gatherings were held in Oxford in 1874, and Brighton in 1875, it was a frequent question, "Have you received *the blessing*?" By this inquiry it was intended either to gain the assurance of a testimony in the affirmative, or to give the opportunity for expression of a desire to possess the experience in which so many were rejoicing, or to tell of some hindrance or lack of knowledge which might be removed or explained. The unity of sentiment and fellowship which was apparent then and the blessing coveted, has not ceased—nay, verily, has been in continual force during these many years of Conventions at Keswick, and therein lies the solid basis and foundation of the unity which exists and is so consistently maintained.

What is this blessing? it may be asked, which gives entrance to the path of holiness and makes for the unity in heart of those who are in the enjoyment of similar experience? Surely it is none other than the conscious yielding of oneself to be "baptised into Jesus Christ" that the self-life may be merged into "His death." That being "buried with him" the disciple may in like manner be "raised together" with Him from the death of the natural man into the "newness of life" of the spiritual man, even "by the glory of the Father." Romans vi. 3-5; Ephesians ii. 6. The testimony of the Apostle Paul may thus become the testimony of the believer:—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me:" (Galatians ii. 20), and when this becomes consciously experienced, the mystery hid from ages and from generations becomes

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now made manifest to the saint (or sanctified believer) "*Christ in you*" (Col. i. 26-27). "Strengthened with might by His Spirit in the inner man that Christ may *dwell in* your hearts by faith." "That ye might be filled with all the fulness of God" (whatever this highest of standards may mean to the individual) becomes a present and continual blessing, the fruits whereof are known, cherished, and witnessed to by those members of the Body of Christ to whom it is vouchsafed. This glorious "high calling" is as much a gift, a provision, a promise of God, as salvation itself or the bestowal of the Holy Spirit. Those in this experience—whether at Keswick or elsewhere—are brought into closest fellowship in the unity of the Spirit. If Heaven is to be the realisation of perfect unity, why may there not be a foretaste here below—and indeed in great measure it is a fact. The marked sense of division and denominationalism here disappears. The platform is occupied by representatives of many sections of the evangelical Churches of our land, and such is the sense of unity which prevails that the thought does not find expression, "To what denomination does the Speaker belong?" In the lodging-houses wherein congregate men and women from most sections of the Church, one characteristic is patent to their minds in attending the Convention as a common meeting ground, and that is, that sectional divisions or preferences are laid aside and harmony and unity invariably prevail. It may be mentioned here that an understanding exists amongst the speakers that nothing of a controversial character shall be introduced into the addresses, that as the Convention is organised for the setting forth of the truths of scriptural holiness, it would be inexpedient, confusing and unedifying that matter of this description should colour the substance of any address. Besides this, it is obvious that any

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approach to a strife of tongues would tend to disturb the fellowship and unity which is of the utmost importance and is such a leading feature of these annual gatherings.

“Does it work?” may be asked. “Yes, indeed it does,” is the reply. The testimonies given and received from all sections of the community are most hearty and appreciative of the spirit and tone of the Conventions, and many are struck with this very aspect of unity—the blessing received becomes the blessing communicated, and the love which binds together at Keswick becomes the uniting factor in many a family and many a station in heathen lands, besides many a mission and missionary centre.

Undoubtedly there exists in the minds of some clergy, ministers and workers, a prejudice against “Keswick.” Whatever may have been the origin of such a feeling or sentiment, the testimony of those who have been subject thereto and have attended a Convention and seen for themselves, has invariably been that there is really no ground for the objections held, and that they regret they had not attended before and entered upon the experience of the blessing set forth. It is not to be wondered at that prejudice exists. Every movement that is set on foot to bring increased light, liberty, deliverance from and victory over sin to the children of God, must meet with opposition sometimes from ignorance and prejudice, and sometimes from lack of apprehension of the inward life and teaching of the Word of God. This is a fitting opportunity to extend an invitation to any readers, who would know and see for themselves, to attend a Convention at Keswick, and there is little doubt that an earnest seeking for blessing will result in a definite finding—that misconception will vanish and a new light will dawn upon the soul revealing the “beauty of holiness” as a bright reality.

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As the members of the Student Volunteer Missionary Union have now before them the watchword adopted a few years ago—"The evangelisation of the world in this generation," so it behoves the Church of Christ to be up and doing with renewed earnestness to attain a similar objective. Victory and a successful issue to a campaign can only result if there is unity amongst all ranks under skilful leadership. The Psalmist indicated (Psalm cxxxiii.) that the condition of high priestly blessing from Jehovah Himself was "unity." The Apostle Paul exhorts the Church at Ephesus to endeavour "to keep the unity of the Spirit in the bond of peace," a message that is of peculiar force and application in this our day of problems and perplexities in the religious and educational world, and after alluding to the various gifts of the Spirit conferred upon members of the early Church, he points out the pivot upon which the fabric of organisation is to revolve, "the unity of faith" centering in the "Son of God who is the head of the body, even Jesus Christ." If believers would study the ideal standard set before them in that message—Ephesians iv. 11-16—there is surely a marvellous opportunity in the present age of attaining to some greater degree "the measure of the stature of the fulness of Christ," setting aside and shunning the "wind of doctrine," "the sleight of men," "the cunning craftiness," and in the place thereof seeking to speak "the truth in love" and "to grow up unto Christ." Then would there be a prospect that there might come forth from the Church of to-day a "body fitly framed and knit together" making increase "unto the building up of itself in love."

This is the "unity" at which Keswick aims—this is the teaching which the leaders of the Convention held there, seek to give, and this is the practical basis upon which it is sought to blend hearts together with Christ

The Watchword of the Convention

and then with one another in His mystical Body—this is in some measure the fulfilment now of the Pentecostal conditions where we read, “they were all with one accord in one place.” It was on this occasion that the Holy Spirit was outpoured upon the obedient company who were waiting and watching for the fulfilment of the “promise of the Father,” and it was when He came and “filled all the house” and filled them all, that the Fire fell and the Holy Spirit in full possession, fused them into the love which quickened their faith and gave them the joy of having “all things common.”

Finally, this occasion proved to be the answer to our Lord’s prayer for unity and for service—“I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” And if on the day of Pentecost, why not in full measure at Keswick, why not wherever believers are now to be found in our beloved land, why not wherever the “new man” has place, “where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all?”

ALBERT A. HEAD.

Some of the Results

CHAPTER X

By the Rev. C. G. Moore

The Message of the Keswick Convention and others, that Salvation in its fulness means Service as the outcome, and the teaching that a definite step must be taken, a simple and momentary trust exercised, and that He is able to keep, and to enable for whatever He calls us to, has been a blessing to thousands.—*F. L. Tottenham, Capt.*

The Keswick Convention reminds one of Gideon's army of 32,000 men, who, feeling strongly the oppression of the enemy and the desire for deliverance, responded gladly to the leader's appeal. Yet two out of every three went back at the first opportunity. The look backward was a more longing one than the forward look. Many of those who come to Keswick are not willing to go on with God. They are willing to face sin ; to see their need but not willing to die to sin and to crucify self. Others go further, as did Gideon's remaining 10,000. But they follow nature more than grace ; they seek comfort more than Christ. And these also miss the joy of victory, perhaps only for a time. The remnant, led by the Holy Spirit, go on to victory. Their light shines out of a broken self ; their witness is for their God and Saviour, and with joy they conquer as they stand.—*F. W. Ainley.*

Some of the Results

THE results of Keswick and its teaching, as I have known them, arrange themselves into four groups, viz., those (1) in my own personal Christian experience ; (2) in the speakers at the Conventions ; (3) in the hearers at the Conventions ; and (4) in the Church of God at large.

FIRST. I would briefly speak, with deep gratitude to God, of what I owe personally to Convention teaching. It was my great privilege to attend the "Union Meeting for the Promotion of Scriptural Holiness" held at Oxford, August 29 to September 7, 1874, which is generally regarded as the beginning of the movement. I was at that time a very young minister in my first charge. My dear father, the late Rev. John Moore, was an intimate friend of President Finney, and my early Christian life had been powerfully influenced by the teaching of the great American preacher. What deep and searching conviction I passed through ! How relentlessly the whole claim of Christ was pressed upon my conscience ! To those experiences, terrible at the time, I am sure I owe some of the most precious elements of my spiritual life. I cannot remember that my theological training and environment had any special influence upon me. It was my joy to spend myself in Christ's service, and His blessing was not withheld from my ministry ; but how much was lacking !

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In the early summer of 1874 the late Mr. Pearsall Smith—about whom I then knew almost nothing but that he was an American gentleman—was holding some meetings for students at Cambridge. As I was not far away, I determined to go to Cambridge and call upon him, in the hope of getting the most recent news of Mr. Finney. How well I remember him coming into the room where I awaited him! He was suffering from a prostrating headache which must have made effort of any sort a torture to him. Yet how kind, how gracious, how courteous he was! I knew nothing about his teaching, and I felt no particular interest in his work; and of these facts he soon became aware. So after giving me the information I sought about Mr. Finney, he did not attempt to prolong the interview. But as I was leaving he put into my hand a copy of Mrs. Smith's book, "Frank: The Record of a Happy Life." It would be impossible to report the revolution in my religious thought and life effected by that book. No book I have ever read since has had anything like the same effect. I suspect that to-day I should find nothing in it of special import; but then it spoke with the voice of God to my inmost condition. Moreover, it prepared me to go to the Oxford Meeting a few months later.

Now, in this first contact with Keswick teaching, what was imparted to me? I will mention only three things: (a) A clearer understanding of the New Testament emphasis on faith as the means and instrument of that fellowship with Christ which is the root of Christian living. (b) A new spirit and atmosphere for Christian life. I had never been in meetings where the Holy Spirit had such power and liberty, and where His choice fruits of love, joy, peace, meekness, gentleness were so plentiful. (c) A vision of Christ in close, interested, loving, helpful contact with the whole life of His

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disciple. The distinction between the religious and the common in Christian living vanished, and has never reappeared.

I returned home from Oxford somewhat dazed by the new glory that had burst upon my view, but exceeding joyful, and fully purposed in God's strength to persevere in my poor attempts to live my life by the faith of the Son of God. From that hour to this He has been my faithful, ever-present Lord, Saviour and Friend. Of course I began at once to pass on to my people the good things I had learned, and the fruits of that ministry abide to this day.

SECOND. Let us glance at the results of this movement in those who have been the speakers at the Conventions. To these results, we venture to think, the greatest importance attaches. If the speakers have influenced the Conventions, the Conventions have powerfully reacted upon the speakers.

First of all, in this work we have found some of the truest and richest Christian fellowship we have ever known. What holy, happy heart intercourse lives behind a Convention! How many hours filled with heaven's own joy can we recall! And as each speaker returns to his own special sphere, in his character, his temper, his joy, his influence, he becomes a power for lifting other lives on to the level where he himself has been so enriched.

Again, the Conventions have tended to confirm the speakers in balanced and Scriptural views of the truth. A man who rarely hears any voice but his own is in great peril, for fellowship is the law of both truth and safety. But at the Conventions the year through it is a speaker's privilege to listen again and again to his brethren each presenting the truth in their own special way. Within the recognised limits there are remarkable differences

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amongst the speakers in their conception and presentation of truth ; and their individuality, it need scarcely be added, has complete liberty of expression. The consequence is that a speaker constantly listening to his brethren finds his thinking checked and supplemented in a way which powerfully tends to give balance and breadth to his own views. He also learns profoundly to appreciate the diversity of the gifts of the one Spirit. He many times sees, and rejoices to see, quite another line of things than his own made effective in the hearts of the hearers. The present writer has had the privilege of listening to hundreds of addresses from fellow speakers, and very few of these have failed in some way to enrich and bless him. Moreover he has learned to listen to an address which brings no message or benefit to himself, and yet to expect to find that it is the very voice of God to some other soul. What an education is found in all this !

And just here we get some understanding of how God in His great mercy has preserved Keswick from the extravagances, the eccentricities, and the catastrophies which have so often developed in connection with "holiness teaching." "The manifestation of the Spirit is given to every man to profit withal"; and none can say to another, "I have no need of thee." Such fellowship as Keswick fosters is God's provision for both sanity and safety.

We now come to our THIRD head—the results of the Conventions in the hearers who attend them. And the first thing to be said is this, that more conversions take place in the meetings than many people imagine. We have known of extraordinary cases ; and our own feeling is that there are many men and women who are more likely to turn to God in a Convention than in any other place on earth. It was our privilege to be associated with our dear friend the late J. Hudson Taylor, as the

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first Keswick deputation to the Blankenburg Conference in Germany. We took it for granted, in view of the special character of that Convention, that all who attended were Christians, and all the addresses we gave were for believers. But we were told afterwards that a number of unconverted persons had been present, and that every one of these had yielded to Christ! The gracious influence of the Spirit, the heavenly atmosphere, the joy and peace manifest in those assembled, all tend to create a powerful motive in any heart at all open towards God.

The next point is this, that the Conventions have given multitudes an example and an experience of Christian unity which have been most potent for good. Denominational and sectional matters are for the time being dismissed, and the great central themes dear to all spiritual believers are alone in view. Yet we have never once heard of a person being unsettled in their ecclesiastical relations through attending a Convention. As a rule, the larger fellowship invigorates and inspires, and sends a worker back to his own post to be more efficient in his own special duties and loyalties. We may be mistaken, but we have long been of the conviction that in our Conventions there is a realization of "All one in Christ Jesus"—as personal experience—such as is to be gained almost nowhere else. Then, who shall estimate the happy issues of the Christian friendships between members of different churches formed and fostered year by year at Keswick, and in a lesser degree at other Conventions? "The fellowship of the Holy Ghost"—the Holy Spirit ever works towards fellowship; and in our Conventions does He not find some of His choicest opportunities? As a matter of fact there is to-day a reality and largeness of sympathy amongst spiritual Christians of all nations and churches of extraordinary

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value and significance ; and that this is a result due in measure to God's blessing upon the Keswick movement there is ample evidence.

But to pass on. The Conventions have benefited very many by showing them how to use the Bible for spiritual purposes. Keswick does honour the Word of God, and in that fact is found a chief secret of its influence. It is almost impossible to imagine a speaker standing up without a Bible in his hand. To many hearers this unceasing appeal to the Scriptures is a new experience : and the effect upon both their life and service is most momentous. We have a friend who is one of the most powerful preachers of the Word of God to the multitude in all Britain ; and he gladly confesses that it was at Keswick—especially from the ministry of Mr. Hubert Brooke—that he learned how to use his Bible. That the sword of the Spirit is the Word of God one can scarcely fail to realize experimentally in any Convention. The one weapon relied upon is the Word spoken in the demonstration of the Spirit and of power. Not, happily, that there are not many present who in their own church or chapel are familiar with the might and ministry of the quickened Word ; but there are always those who, alas ! are not. The supreme glory of the Scriptures is just this, that they are the means and instrument, through the Spirit, of a present, conscious, intelligent fellowship with the Father and with His Son Jesus Christ, which is the essence of the eternal life ; and the Conventions render a vast service by their special revelation of this fact.

Last of all, we come to the results wrought by the teaching imparted to those who attend the Conventions. The actual truth is that God has at a thousand points met and blessed His people through the teaching. In many cases the great truths concerning the offices of the

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Holy Spirit, the all-sufficiency of Christ, and the function of faith in the Christian life, have brought about a great and critical new departure, which has had momentous consequences. Take an illustration. There recently died a gentleman it was our privilege to know who was one of the most honoured and beloved laymen in the great denomination to which he belonged. Up till nearly sixty years of age he lived a Christian life which had no unusual influence or ministry. Then he went to a Keswick Convention, and God met him there in a way which verily transformed him. He had a lovely home, equipped with all that could minister lawful pleasure. One day, after the great change, having taken us through the grounds and the billiard room, and so on, in speech utterly sincere and happy, he assured us that it was all nothing to him now, and that God had given him far sweeter joys. He was deeply interested in mission work amongst the masses of our large towns. To this he liberally devoted his strength and his wealth; and his example and influence right on through the years to the end were a benediction to the whole of the great church to which he belonged. Yes, in God's mercy, attendance at a convention has been the gateway for very many into a life filled with the presence and power of God.

But life is more than its great crises, and Divine grace and light are as necessary for the long, patient journey as at the dividing of the ways. It is impossible to give any adequate idea of the manner in which God's help has come to His people in all phases and vicissitudes of need through the ministry of Keswick. Much intercourse with individuals, and a large correspondence enable us to speak here with assurance. To put it briefly, Keswick and its teaching have been permitted a very real share in the work of building up the New Testament Christianity of our time.

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FOURTH. A few words only about the results of the Convention movement in the Church of God generally.

Keswick stands for absolute loyalty to the Bible as the Word of God, for the great experiences of spiritual religion, for large fellowship amongst all who love our Lord Jesus Christ in sincerity, and for unreserved devotion to the Kingdom of God. Naturally, it has found sympathetic friends in all lands and churches; and these, in their turn, have extended its influence, and propagated its teaching. Without any design or intention on the part of its leaders, but in the providence and favour of God, Keswick has become a factor in the life of the universal Church. By its literature and its deputations, as well as through those who have come directly under its influence, it is permitted a world-wide ministry. God grant that the movement may be kept so lowly, so sincere, so dependent, so trustful, so loyal that it may continue to be made to multitudes a channel of living water!

C, G, MOORE,

The Missionary Element

CHAPTER XI

By Mr. Eugene Stock

A cry, as of pain,
Again and again,
Is borne o'er the deserts and wide-spreading main :
A cry from the lands that in darkness are lying,
A cry from the hearts that in sorrow are sighing ;
It comes unto me ;
It comes unto thee ;
Oh what—oh what shall the answer be ?

Oh ! hark to the call ;
It comes unto all
Whom Jesus hath rescued from sin's deadly thrall ;
“ Come over and help us ! in bondage we languish ;
Come over and help us ! we die in our anguish ; ”
It comes unto me ;
It comes unto thee ;
Oh what—oh what shall the answer be ?

It comes to the soul
That Christ hath made whole,
The heart that is longing His name to extol ;
It comes with a chorus of pitiful wailing ;
It comes with a plea which is strong and prevailing :
“ For Christ's sake ” to me ;
“ For Christ's sake ” to thee ;
Oh what—oh what shall the answer be ?

We come, Lord, to Thee,
Thy servants are we ;
Inspire Thou the answer, and true it shall be !
If here we should work, or afar Thou should'st send us,
O grant that Thy mercy may ever attend us,
That each one may be
A witness for Thee,
Till all the earth shall Thy glory see !

SARAH GERALDINA STOCK.

The Missionary Element.

THE call to entire dedication of body, soul, and spirit to the service of the Lord, which has been an essential part of the message of Keswick to the Church of Christ, could not fail, in time, to send some of those it influenced into the foreign mission field. The question which many were asking from the bottom of the heart, "Lord, what wilt Thou have me to do?" was sure in some cases to receive the answer, "Depart, for I will send thee far hence unto the Gentiles." If the Lord's great commission to His Church is to proclaim the glad tidings of Redemption to all mankind, it could not, in the long run, be disregarded at Keswick.

It is not at all surprising that this was not so at first. The early Conventions were characterised by the same feature which had marked the Revival period of 1858-62, the Parochial Missions of 1872 and following years, and the Moody & Sankey campaigns of both 1874-75 and 1882-84. They one and all, at the time, had scarcely any connexion with, or effect upon, the Foreign Mission enterprise. Indirectly, and eventually, they have all helped it greatly; but some years had to elapse first. Even at the Mildmay Conference, which did give a definite place to Missions at its afternoon gatherings, the majority of the agencies represented were Home Missions of various kinds, and these proved by far the most popular. All the time the large Missionary Societies

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were at work, as they had been for three-quarters of a century or more, but they moved on different lines and appealed for the most part to different Christian circles. No reflection ought to be cast upon Canon Harford-Battersby, Mr. Bowker, and the other Keswick leaders, because in the Convention they concentrated all their influence upon one aim, the promotion of Practical Holiness. If Practical Holiness resulted in individuals going to the heart of Africa or the heart of China, they were unfeignedly glad ; but their object was, so to speak, to set the engine going and keep the fire burning ; they were not pointsmen to turn the train on to this or that line.

There were two men, however, whose minds and hearts were more fully set upon the Evangelization of the World. One was Hudson Taylor, the founder and director of the China Inland Mission. He was, indeed, only at the Convention now and then, when at home from China ; but when there he was a valued speaker, and though he never pleaded for his own Mission, nor indeed in any exceptional way for China, he did set forth with fervent earnestness the claim of Christ to the service of His people in making His name known to all nations. The other was Reginald Radcliffe, the Liverpool solicitor who had been so prominent a leader in the Revival Movement of 1860, who had been the first to hold a Gospel service in a London theatre, and who had preached Christ all over the land and in many distant parts of the world. He had only come to " see " foreign Missions after many years of that work ; but when he once did " see " them, when his eyes were opened to the unique position which the Lord's great commission occupies in the inspired records of His last instructions to His disciples, Radcliffe made it the chief task of his later years to arouse the Christian circles in which he

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had influence to a new sense of the paramount claims of the non-Christian world. At two or three successive Conventions he invited friends to his lodgings for daily prayer on the subject; and he tried to persuade Mr. Bowker, who presided after Canon Battersby's death, to include in the programme a missionary meeting. But the venerable chairman said No. "Missions meant secretaries quarrelling for collections, and Keswick could not stoop to that."

However, there were tokens from time to time of the change that was presently coming. In 1885, for instance, at a testimony meeting, three young clergymen stood up together, and publicly dedicated themselves to the mission field.* In 1886 and 1887 Mr. Radcliffe obtained Mr. Bowker's permission to use the tent for a missionary meeting on the Saturday, which day had always been left free for excursions; but Bowker closed the official proceedings, notwithstanding, with the Praise Meeting early on Saturday morning, and then "lent" the Tent to Radcliffe for a distinct gathering "unconnected with the Convention." In the latter year this meeting proved to have great results. Bowker (who declined to be present himself) had, earlier in the week, read out a letter from the Rev. J. R. Longley Hall, a C.M.S. missionary at Jerusalem, appealing for ladies of education and private means to go and work (on their own account) in Palestine; and this letter was pointedly referred to by

* The sequel of this is interesting. One of the three, the Rev. C. H. Gill, went out a year or two later. He, after nearly twenty years' work in India, became Bishop of Travancore and Cochin. All that time it was a rather sad reflection that neither of the other two had gone to the mission field. But this year (1907) the Archbishop of Canterbury has appointed the Rev. Canon Lander, of Liverpool, to be Bishop of Victoria, Hong Kong, in succession to the lamented Bishop Hoare, and he is another of the three.

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one of the speakers at the Saturday meeting, among whom were Radcliffe himself as chairman, Hudson Taylor, Prebendary Webb-Peploe, James Johnson (a Negro clergyman, now a bishop), and the present writer. The result of the meeting was that more than thirty persons, individually and separately, applied to one or other of the speakers with a view to missionary service; and the next two days were occupied by long private interviews with them. Many of these persons eventually went out, and some are missionaries to this day.

Mr. Bowker was duly informed of so striking an episode; and before the next Convention came round he had avowed his adhesion to the great principle that, as he expressed it, "Consecration and the Evangelization of the World ought to go together." The result was that the official programme for 1888 included a missionary meeting on the Saturday, which was attended by all the leaders, and which was the first of that great series of gatherings with which all are now familiar. "The longest and the shortest," said a friend present, "of all the Keswick meetings." The longest, for it was timed to last three hours, from 10 to 1 o'clock; the shortest, because the large number of speakers, only allowed a few minutes each, kept attention constantly alive, and prevented any feeling of weariness. In that same year began the daily Missionary Prayer Meeting, held at first in the Drill Hall and afterwards in the Pavilion, and lasting 20 to 30 minutes squeezed in between the other morning gatherings, which was for many years attended daily by hundreds of people. Only last year (1906) was it given a whole hour at 7 a.m., and a tent to itself.

An important incident in that first official Saturday meeting of 1888 must now be mentioned. In the middle of the proceedings an envelope was brought to the Chairman, which contained a £10 note, with a slip of paper

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stating that the donor offered it as "the nucleus of a fund for sending out a Keswick missionary." There had been no intention to have a collection at all, any possible thank-offerings having their proper application, as on the other days, to the expenses of the Convention. But the little message on the slip of paper was naturally read out to the meeting, and, to the astonishment of all, within the next hour money and promises came up spontaneously to the platform, amounting to about £150, the liveliest interest being manifested as note after note kept coming up from every part of the Tent. Before the end of the year these contributions had reached the sum of £908 for the Keswick Mission Fund, besides £151 which was earmarked for existing Missionary Societies. The donor, then a Cambridge undergraduate, little thought what his God-given thought (as it may surely be called) was destined to produce.

The question at once arose, What was to be done with the money? On the one hand, it could not be rightly divided among the existing Missionary Societies, or there might be a danger of Mr. Bowker's old fear being realized. On the other hand, "Keswick" could not rightly start a new Society. Eventually the consideration prevailed that the Keswick message was not one for the non-Christian world, but for the Christian Church; and it was determined to send out men qualified to deliver that message to the Colonies and the Mission Field to call Christian Churches to "practical holiness." The first man to be sent was the Rev. George Grubb, who had already been in India and Ceylon as one of a party sent with a similar object by the Church Missionary Society. The result was the remarkable series of Missions conducted by Mr. Grubb and a band of younger men in Ceylon, South India, Australia, and New Zealand, which were accompanied by much manifest blessing from on

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high, and which afterwards issued in more important fruits than were dreamed of at the time. Subsequently, the Revs. Hubert Brooke, C. Inwood, and G. H. C. Macgregor went to Canada on a similar errand; and year by year since then, other brethren have gone forth as "*Keswick missionaries*," not "*missionaries*," to China, South Africa, South America, the West Indies, and various parts of Europe. Mr. Inwood especially has done great service by his visits to many parts of the world. Few movements have been more manifestly blessed of God.

Year by year the offerings at the Saturday Missionary Meeting, and at one held since 1889 on the Wednesday afternoon in the interest definitely of this "*Keswick Mission*" (the Saturday meeting always including Missions generally), have sufficed, with other occasional gifts, to provide the necessary funds. But from the first there were some who felt that a part at least of the contributions should go to Missions to the Heathen. It was therefore eventually arranged to have Keswick "*missionaries*" as well as "*missioners*." But not to start a regular organization which would conduct its own Missions with all their many ramifications and consequent responsibilities. The plan agreed upon was to support individual missionaries—in all cases such as had accepted the "*Keswick message*" in its fulness—who were already on the staff of recognized Missionary Societies, the money being paid direct to the different Societies for their support respectively, and the brethren or sisters themselves remaining members in each case of the Society's staff and under its direction. The first so adopted was Miss Amy Wilson-Carmichael, for whom a special private subscription adequate for her support was offered. She is, as is now well-known, working in South India as an agent of the Church of England Zenana Society, along with the Rev. T. Walker, of the C.M.S.,

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who is also now a "Keswick missionary" on the same plan. Others are working in India, China, Japan, Cape Colony, and other fields, in connection with the C.M.S., the China Inland Mission, the South Africa General Mission, &c.; and one, a German clergyman, among the Jews.

Such are some of the results of that memorable anonymous gift of £10 at that first official missionary meeting in 1888. Truly we may say, What hath God wrought!

The Keswick Convention, in the past twenty years, has had a powerful influence indeed upon the Missionary Enterprise. In three distinct ways:—

1. By its sending forth of "missioners," and helping the Societies to send forth "missionaries," as just described. Let it be added that the visits of Mr. Grubb to Australia and New Zealand—and of Mr. Hudson Taylor also, previously, to Australia—had much influence in preparing the minds and hearts of our Colonial brethren for the Auxiliary Associations subsequently established among them in connection with both the China Inland Mission and the C.M.S.—which Associations have sent out between them nearly a hundred missionaries, to China, Japan, India, Africa, &c., and provide the funds for their maintenance.

2. By calling forth offers of missionary service at the Convention itself, or as the result of its solemn teaching. All the Societies have gained recruits from Keswick. No other single agency can compare with it in fruitfulness in this respect. There is not a mission-field which is not indebted to the influence of Keswick for one or more of its labourers—in some cases for several of them. In this connection it is worth recording that the first address in this country of Mr. R. P. Wilder, when he came from America to try to start the Student Volunteer Movement

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in our midst, was given at the Saturday Missionary Meeting of 1891; and that speech called forth one who became a leader in the movement, and is now a missionary of the Free Church of Scotland in Nyasaland.

3. By its influence upon the minds and hearts of missionaries who have attended the Convention while on furlough. For many years it has been the custom for some of the Societies to engage, or authorize private friends to engage, lodgings for parties of their missionary brethren and sisters, in order that they may have, by God's blessing, the quickening and the comfort—it may be the needed correction—which the teaching is so often used by the Holy Spirit to supply. Very many have gone back to their fields of labour—sometimes to very discouraging and trying fields—refreshed and strengthened by the Keswick Convention. Some who have been troubled with doubts have had them dissolved; some who, though clear in doctrine and sincere in motive, have been lacking in fervour, or in patience, or in self-sacrifice, have found a fresh enduement of the Holy Ghost, a “baptism” as some would say, a “filling” as others would call it, a definite blessing, at any rate—the particular phraseology matters little. Actual cases could be named. Let one illustration, which it is now permissible to give, suffice. In 1890, a house for C.M.S. missionaries was arranged, with Dr. Handley Moule (now Bishop of Durham) and Mrs. Moule as host and hostess. Among the guests was the Rev. J. C. Hoare, of Mid-China. Dr. Moule arranged a little excursion on the Friday afternoon, during which, in a field near Lodore, he asked the brethren present to give their personal experience of the week. Mr. Hoare, the last man to be affected by anything that could be called a “gushing” influence, spoke in quiet and restrained language of the blessing he had received. Next day, at the great Saturday meeting, one of the slips

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of paper sent up was from him, intimating that he and his wife would thenceforth take no pecuniary allowances from his Society. He afterwards became Bishop of Victoria, Hong Kong, and was drowned in the typhoon of September, 1906.

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CHAPTER XII

By the Rev. J. Battersby Harford

The Master comes ! He calls for thee—
Go forth at His Almighty Word :
Obedient to His last command ;
And tell to those who never heard,
Who sit in deepest shades of night,
That Christ has come to give them light !

The Master calls ! Arise and go ;
How blest His messenger to be !
He who has given *thee* liberty,
Now bids thee set the captives free ;
Proclaim His mighty power to save,
Who for the world His life-blood gave.

The Master calls ! Shall not thy heart
In warm responsive love reply,
“ Lord, here am I, send *me*, send *me*—
Thy willing slave—to live or die :
An instrument unfit indeed,
Yet Thou wilt give me what I need.”

And if thou canst not go, yet bring
An offering of a willing heart ;
Then, though thou tarriest at home,
Thy God shall give thee too thy part.
The Messengers of peace upbear
In ceaseless and prevailing prayer.

Short is the time for service true,
For soon shall dawn that glorious day
When, all the harvest gathered in,
Each faithful heart shall hear Him say,
“ My child, well done ! your toil is o'er—
Enter My joy for evermore ! ”

E. MAY GRIMES.

The Keswick Mission Council.

MR. EUGENE STOCK has given an account of the first beginnings of the missionary activities in connection with the Keswick Convention. It is my pleasant duty to carry the subject a stage further and to tell how those beginnings have blossomed out into organized work and service rendered by Missioners and Missionaries in foreign lands under the auspices of the Mission Council.

The first £10, given by an anonymous friend at the missionary meeting held at the close of the Convention on Saturday, July 28th, 1888, drew forth many similar gifts, and by the end of the year £1,060 had been contributed for the development of missionary work, of which £908 was specially earmarked for work in connection with the Keswick Convention.

A. 1888 to 1896.

For eight years the work grew steadily under the presidency of Mr. Robert Wilson, the co-founder of the Convention and for so many years its beloved Chairman. Mr. Wilson gathered round him an informal Committee to advise him from time to time in the management of the Fund, but he was himself the heart and soul of the new movement, and to him an immense debt was due for the loving and whole-hearted devotion with which he gave himself to the cause.

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GENERAL PRINCIPLES OF ACTION.

Mr. Wilson and his friends lost no time in getting to work. At the early meetings the general lines on which the work of administering the Keswick Convention Mission Fund was to be carried on were discussed. The Committee gradually felt their way towards the principles of action, which were finally worked out at a meeting held in August, 1902. A memorandum was drawn up by the Rev. Hubert Brooke after the meeting, which was never formally passed by the Committee, but which actually formulates the conclusions arrived at. This memorandum may be epitomised as follows:—

The Mission Fund is and shall be mainly employed for the two distinct purposes given below.

1. The first use is to provide for Conventions or Missions in other countries on the Keswick plan, with the express purpose of addressing chiefly those who are already Christians and stirring them up to whole-hearted consecration and service.

2. The second main use of the Fund is that of supporting missionaries for direct work among the heathen, and in carrying out this purpose the Committee mean to make full use of the organization of existing Missionary Societies and in no sense to form themselves into a new Society.

In employing the Fund for the second of these purposes the following procedure shall be adopted.

(a). A Sub-Committee shall be formed to receive applications and consider the fitness of candidates.

(b). The Sub-Committee, upon approval of the candidate as a Keswick Missionary, shall decide with what Missionary Society the candidate is to work.

(c). In each case the candidate shall then be proposed for acceptance by the Society chosen and shall occupy the same position, with regard to that Society, as any

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other worker in it. The pecuniary support alone will be provided from the Keswick fund; all supervision and direction will be received from the Society.

In July, 1895, the following rider was added:—

If after being some time in the field and under exceptional circumstances a Keswick missionary desires some change of sphere or character of work, and the matter cannot be arranged through the ordinary channels, the missionary shall remain under the local direction of the Society until the matter can be referred home to the Committees of the Society and of the Keswick Mission Fund; and the decision of the Keswick Committee, acting in conjunction with the Society, shall be final?

In accordance with these principles the Committee of the Keswick Mission Fund took action in both directions, *i.e.*, in sending out (I.) Missioners, (II.) Missionaries, and (III.) in certain other ways.

I. As we should naturally expect, it was much easier to find Missioners ready to go forth at once than Missionaries. The latter required to be carefully selected and in many cases trained before they could go to the Mission Field.

We will therefore look first at the remarkable series of *Missions* which were held in the first eight years. The Rev. G. C. Grubb and Mr. E. C. Millard visited in 1889-1890 Ceylon, South India, Australia, New Zealand, in 1890-1891 the Cape and South Africa, in 1893 South America. On the first of these missions they were accompanied by Mr. Walter R. Campbell and Mr. W. A. Richardson.

Many will remember reading the story of these missions, as it was told by Mr. Millard in "What God hath wrought" and "The Neglected Continent." They were more thrilling than any novel and full of inspiration to faith and love.

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The Rev. Wm. Haslam and Mr. W. R. Campbell went out to India in the autumn of 1890 for six months mission work.

The Revs. Hubert Brooke, G. H. C. MacGregor, and C. Inwood visited Canada in the same year in which Mr. Grubb went to South America.

In 1894 the Rev. J. Gelson Gregson, an ex-Indian Army Chaplain, left England once more to visit South Africa, Ceylon, and India, and in the following year the Rev. G. C. Grubb went to Egypt and Smyrna, while Mrs. Constantine, of Smyrna, sailed for India and Miss M. Gollock and Miss Van Sommer for Egypt for special work amongst women. The good done through these various missions, in which the teaching of a full salvation was preached in the name of our Lord Jesus Christ in many parts of the world, can never be fully known on earth! The day will declare it! But that it was very remarkable those who know best will be the first to declare. One testimony may be quoted. Mr. Eugene Stock, writing from Sydney in June, 1892, to Mr. Robert Wilson, said: "I want to tell you what a joy it is to come out here and follow in the track of George Grubb and the others of his party. . . . You may be glad of my independent testimony to the greatness of the work done. Whenever I find myself in parishes where Grubb and the others laboured, there I am sure to find many who are rejoicing in the Lord and proving His power to use them in His service. . . . Although the direct work has been mainly among English Colonists, yet indirectly a mighty missionary work has been done for the heathen world, for the candidates, now coming forward in numbers for missionary service, are many of them the fruit of Grubb's mission."

II. The concluding words of this testimony lead us by a natural transition to the second of the two lines of

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work in which the Committee engaged, viz., the sending of *Missionaries to the Heathen and Mohammedan world*.

The same meeting, held at the Church Room, Eaton Chapel, under the presidency of the beloved Incumbent, the Rev. C. A. Fox, at which Mr. Grubb and his party were commended to God for their Mission to India and Australia, saw also the commending to God of the first Keswick Missionary, Miss Louisa Townsend, who was going out at her own charges to take up missionary work at Shefa Amr, in Galilee.

Miss Townsend was followed to the mission field in 1893 by Miss Amy Wilson Carmichael, who sailed in March to join the Rev. Barclay F. Buxton's mission party at Matsuye, in Japan. She was the first missionary to go out at the charges of the Keswick Mission Committee. Miss Ruth Brook and Miss Mary Hodgson went out to China in the autumn under the China Inland Mission, and Miss Fugill went out in October of the same year to join Miss Carmichael, and Miss Mitchell to join Miss Townsend as a medical missionary. Mr. and Mrs. Cyril Green sailed in 1894 for South Africa to work in connection with the Cape General Mission, and Miss Barry began work in Dublin among Roman Catholics, and Miss Kathleen Barthorp went out under the C.E.Z.M.S. to the Punjab. The next year saw Miss Jacob join Miss Barthorp at Khutrain, near Amritsar, and in 1896 Miss Aileen M. White was quartered at Alexandria, and Miss Eva Carmichael went out to Natal.

Thus by the year 1896 thirteen missionaries were at work in the mission field in connection with the Keswick Mission Fund.

III. Certain subsidiary branches of the work may be briefly mentioned, each of which has been of service in making known the same great truth.

Conventions were held in 1891 and 1892 at certain

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centres on the Continent, such as Paris, San Remo, Mentone, and Rome by the Revs. E. H. Hopkins, E. W. Moore, and C. G. Moore.

In 1892 the printing press was called in to aid the work. Copies of "The Story of Keswick" were sent to 1,773 missionaries. In 1894 the committee began to send out monthly copies of the Life of Faith to some 650 mission stations.

B. FROM 1896 TO THE PRESENT DAY.

The present writer will not readily forget the visit which he paid to Mr. Robert Wilson at Broughton Grange in March, 1896. The work had grown to large dimensions, but the worker was no longer the strong vigorous man of earlier days. In his infirm condition Mr. Wilson felt that he could no longer bear the burden practically alone. The work required constant attention and considerable correspondence, while the informal committee of speakers and friends could only be called together (except at Keswick in July) on those infrequent occasions in which Mr. Wilson found himself in the South.

Therefore this true-hearted man bravely faced the facts. The work could no longer be done from distant Cumberland, nor by him who lived there. A Mission Council must be formally constituted with its Chairman, Treasurer, and Secretary, and with headquarters in London. Having thoroughly discussed the whole matter, we parted. The following month saw a large gathering of Convention speakers and friends of the mission movement at the Church Room, Eaton Chapel.

The Rev. Charles Fox took the chair.

A letter from Mr. Robert Wilson was read by his son Mr. George Wilson, who attended the meeting as his father's representative.

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The present writer gave an account of his interview with Mr. Wilson, and proposed a resolution that a committee should be formally appointed to undertake the management of the Keswick Convention Missionary Fund. This was duly seconded and carried unanimously. A further series of resolutions, proposing that the Council should consist of (1) The trustees *ex-officio*; (2) Twenty-one elected members, of whom six shall be appointed in the first instance by the trustees; the latter to retire one-third annually, but to be eligible for re-election.

At a subsequent meeting held in June the formal document constituting the Council, signed by the trustees, was presented, and the officers elected unanimously, The first Council was constituted as follows: Chairman, General Hatt-Noble;* Treasurer, Mr. Albert A. Head;*† Secretary, Rev. John Harford-Battersby;*‡ Council, Mr. Robert Wilson,* Mr. G. S. Wilson,* Revs. E. H. Hopkins,* Prebendary Webb-Peploe, Hubert Brooke, Elder Cumming, D.D., C. A. Fox, G. H. C. MacGregor, F. B. Meyer, E. W. Moore, C. G. Moore, J. Hudson Taylor, Capt. Tottenham, Mr. Eugene Stock, Mr. Walter Sloan,§ Dr. C. F. Harford-Battersby,** Mrs. Bannister, Miss Bradshaw, Mrs. Hopkins, Mrs. Hatt Noble, Miss Nugent, Mrs. Tottenham.

The Council, thus constituted took up the work and built upon the foundations already so well and strongly laid. There was no change of policy. The work proceeded on the lines which had been prayerfully adopted in the early years.

*Trustees.

†Became Chairman in 1903 on the death of General Noble.

‡Now BattersbyHarford.

§Became Secretary on the resignation of the Rev. J. Battersby Harford.

**Now C. F. Harford.

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The Council has met once every quarter in London and once (or twice) at Keswick at the time of the Convention. The sub-Committees have met in the interims as often as current business required.*

The work which they have done in the last ten years may be summed up under the same three heads as before.

I. Missions.

At the first Council meeting held at Keswick an "Agreement" for speakers at home and missionaries abroad was handed to the Council, on which they have acted ever since. It ran as follows: "It is understood and hereby declared that all speakers at the Keswick Convention and at all Conventions carried on in connection therewith, and all missionaries sent forth at the instance of the Keswick Convention consider themselves pledged (so far as possible) not to teach during the course of such Convention or such mission any doctrines or opinions but those upon which there is general agreement among the promoters of such Conventions." This statement was rendered necessary by the fact that in certain cases doctrines not generally held had been taught by those who were in other respects accredited teachers of the Keswick platform, and misunderstanding and distress had thereby been caused to not a few. It lost us the services of one or two of our most valued missionaries, but there was nothing else to be done. Only on such lines can men of different views, but one on fundamental questions, meet on a common platform.

Under the auspices of the newly constituted Council, CANADA was visited in 1897 by the Revs. C. Inwood, John Sloan, and F. S. Webster, and in 1902 by the Revs. John Brash, W. D. Moffat, and F. S. Webster.

* A revised list of the members of the Council is published each year in the "Life of Faith" Almanac.

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The REV. CHARLES INWOOD, in 1897, was led to resign his charge in Ireland and to give himself entirely to the work of Convention-missions. He remained for some time in Canada after his colleagues left and then crossed into the United States and undertook Conventions in various parts. In the spring of the next year he was in Sweden and Germany, and the following autumn he and his wife went out to China and held Conventions in various centres, including one at Chungking, in Si-chuan. The next cold weather found him in India, where he spent four months, and on his way home he did some work in Egypt and Palestine.

The REV. F. B. MEYER, as a representative of Keswick, though not as a rule seeking any support from the Keswick Fund, visited America early in 1897, India (in connection with the Student Volunteer Movement) in 1899, and Jamaica in 1903.

The Rev. F. Paynter went, at his own charges, to India in 1900, and almost every year has visited the Riviera or Clarens, Lausanne, with a party of friends to hold Conventions.

The Rev. H. B. Macartney went to Jamaica with Mr. Meyer in 1903 and to South America with Mr. Inwood in 1904.

Dr. C. F. Harford took short Conventions on the Niger in 1897.

A remarkable series of four Conventions was held by the Rev. J. Stuart Holden and Mr. Walter B. Sloan at the four principal sanatoria in China. They were attended by about 1,000 missionaries and friends. Striking testimony was received by the Council to the extent and reality of the work of grace in all hearts. The gratitude of those present took the practical form of thank offerings amounting to £221 towards the good work. Last year (1906) saw a series of most inter-

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esting Conventions held in South Africa by a strong deputation.

II. The following have been added to the list of missionaries since 1896:—

Dr. A. C. Hall (1896 Egypt and Soudan. Died 1903).

Dr. G. Whitfield Guinness (1896, China, mercifully delivered in Boxer rising, 1901).

Miss Evelyn Luce (Honorary, 1897, India).

Rev. T. and Mrs. Walker (C.M.S. Missionaries in Tinnevely. Added to List, 1901).

Miss Mary Styles (1903, India, C.E. Zenana Missionary Society).

Rev. D. H. Dolman (London Society's Missionary to the Jews at Hamburg. Added 1905).

Miss Victoria Froste (1905, S.A.G.M.).

Mr. A. K. Macpherson, China (1906).

Mr. John Logan, Egypt (1906).

Miss Dorothy Hunnybun, China (1906).

III. Under the head of subsidiary branches of work may be mentioned the Conventions held annually at Blankenberg, Wandsbek, and elsewhere, at which speakers from Keswick have been warmly welcomed, the annual Convention at Clarens, conducted entirely by Keswick friends, and the remarkable Convention-missions held by the Rev. T. Walker amongst the Syrian Christians in Travancore, as well as in Ceylon, Tinnevely, and N. India. The Rev. Barclay F. Buxton did much to promote the movement in Japan.

The Literature sub-Committee have sought to spread the good news still further by the regular distribution each week of some 400 to 500 copies of the *Life of Faith*.

This somewhat dry summary of facts will, I trust, convey to the reader, who has imagination and can clothe the skeleton with flesh and blood, some idea of the large extent of the operations of the Mission Council. Invita-

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tions come in from all parts of the world. If only we had a sufficient number of speakers, who could be free to undertake the work, much more might be done. There has never been a scarcity of money support. As it has been needed it has been given. And we are persuaded that as long as we continue to work in the line of God's will, and under the guidance of the Holy Spirit, the money will continue to come in.

JOHN BATTERSBY HARFORD.

In Other Lands

CHAPTER XIII

- (A) By the Rev. F. B. Meyer, B.A.
- (B) By the Rev. C. Inwood

Now the Lord our souls has fed,
With Himself, the Living Bread ;
Fed us, sitting at His feet,
With the finest of the wheat.

We have endless treasure found ;
We have all things and abound ;
Rich abundance and to spare ;
Shall we not the blessing share ?

For, while we are feasting here,
Starving millions, far and near,
Call us with the bitter cry :
Come and help us, or we die !

In this day of full increase,
Shall we, can we, hold our peace ?
Staying here we do not well ;
Now then, let us go and tell—

Tell how He hath set us free,
How He leads triumphantly ;
How He satisfies our need ;
How His rest is rest indeed.

Speak, for we, Thy servants, hear ;
Thou hast taught us not to fear ;
And whate'er Thy word shall be,
We can do it, Lord, in Thee.

ANNIE W. MARSTON.

In Other Lands.

IT was my happy privilege to attend the now historical meetings at Oxford in 1874, at Broadlands, and at Brighton ; and my life has never lost, and I trust will never lose, the impulse it received from those memorable gatherings, in which the soul learnt to accept Christ as the absolute Master of the yielded will, to abide in Him as the Keeper and Sanctifier. You can never repeat the exquisite beauty of the morning, the dew on the grass, the fragrance of the flowers, the song of the bird, but the light of the dawn grows continually to the perfect day.

The results of that great movement were much wider than most people realise. When Mrs. Booth was dying, she remarked that it had been one of the principal means of establishing the Salvation Army ; because of the completed consecration and full faith into which many rich and influential people were brought. On the continent the results were very wide-spreading. Indeed, a German theological professor is said to have affirmed that Sanctification by Faith had become largely accepted as a doctrine of their foremost theologians. Throughout the world the Oxford-Brighton meetings gave a great impulse to missionary interprise. This awakened interest made it as imperative as it was congenial to carry afield to other lands the blessed tidings of full salvation through the risen Lord.

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By Divine guiding I was led to be among the first, if not the first, to carry the message of Keswick to the *United States*. Mr. Moody, when still comparatively unknown in Great Britain, had held his earliest mission in 1872, at my church in York. We had come to know one another intimately—how could it be otherwise when he, Mr. Sankey, and I had waited together in my little vestry for hours of intercessory prayer for his great campaign? When, therefore, with the proceeds of the hymn-book and the help of friends, he began to erect that remarkable block of buildings at Northfield, and when the idea of the now famous Conferences came to his mind and heart, he bethought himself of me, and asked me to come over and help him; and there, in that sweet new England village, I unfolded the blessed message of deliverance from the power of known sin.

Before that time there had been a large amount of uneasiness among earnest Christians about any teaching that savoured of sinless perfection. I remember being cautioned, before my first visit to the States, not to use the word *Holiness*, if I desired to commend myself to the Christian Church, as the word stood for those who, whilst professing high doctrine, fell notoriously beneath it in their practice. Several rather terrible cases had occurred which gave urgency and point to that nervous dread of anything, which savoured of salvation from sin as distinguished from salvation from punishment. I cannot forget the antagonism on the one hand of the Perfectionists of the old school and the welcome by believers on the other, as I showed that it was possible to be kept from *known* sin; that, in the best and holiest, there must, by reason of their ignorance, be many things in which they came short of the glory of God, and therefore needed the daily cleansing of John xiii., yet, as they continued in abiding fellowship, they were delivered from

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the fear of known sin, and walked with Him in Holiness and Righteousness all the days of their life.

In all this, Dr. Gordon, of Boston, one of the most child-like and massive men that I have ever known, was my faithful friend and ally. He had drunk deeply into the literature of our movement, and was a most able exponent of its secrets. We had long and profound talks on these themes, and it was delightful to have access to the treasures of his richly-furnished intellect. Thus the system of truth, for which Keswick stands, became introduced to an ever-widening circle of ministers and others, who not only received it for themselves, but became its exponents to their congregations. Year after year I have returned to visit the greater centres of population, on tours arranged by Mr. Moody, and, since his death, by his son.

Two of the most memorable of these meetings occur to me as I write, the one of a great crowd of ministers gathered in a large auditorium one Monday morning, when the Spirit of God descended upon us, whilst I was speaking of the Power and Anointing of the Holy Ghost. The other was in a glade of an old Indian forest in the Far West, where 150 Presbyterian ministers, after satisfying themselves as to the orthodoxy of our main position, yielded themselves for God to work through them as He willed. But I must forbear, or I could fill these pages with accounts of wonderful scenes which I have witnessed, among other places, in Philadelphia, Chicago, Los Angeles, Portland, and New York. The point in each case being that into a yielded life there comes not only the keeping power of the exalted Saviour, but the mighty energy of the Holy Spirit, who works in us and through us for the glory of Christ and the salvation of men.

* * *

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It was also my happy lot to be invited by my beloved friend, Fräulein von Welling, to be the first Englishman to visit the Blankenburg Convention, held in a lovely village among the pine-covered hills of Thuringia, Germany. Those who crowd the beautiful new hall on the slope of the hill can hardly imagine the simplicity of the early beginnings, when the meetings were held in the school-house, just beneath the level of the Terrace. The dear lady herself was my interpreter, and it was a perfect luxury to address the pious German folk through her lips; indeed, with her beside me, translation rather added to the force of the message, for in the mouth of two witnesses every word was established. These addresses were subsequently published and widely circulated, carrying far and wide the message of Full Salvation, and led afterwards to my holding a series of Conferences in German cities, culminating in some glorious meetings in Berlin, arranged by our friend Count Bernstorff, now with God.

In many of these I have had the fellowship of my beloved friend, Pastor Stockmayer, who was one of the German Pastors at the early meetings in England. Few can speak more forcibly about that crucifixion with Christ, which is the very heart and essence of our teaching; and it seems to me that of all men living, he most perfectly exemplifies the strength and nobility of a life hidden with Christ in God.

* * *

One of the most memorable expeditions of my life was to Jamaica, at the invitation of the leaders of the Holiness Convention, held annually in that Island. Shall I ever forget those meetings? My wife, grandson, and I were welcomed on arrival by the Archbishop to his palace. With such a greeting from such a man the way was opened to the Rev. H. B. Macartney and my-

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self through the whole island, and godly clergymen allowed us both to speak in their churches. Mr. Macartney was able to ascend the pulpits, but I spoke from the lecterns, and everything was done to assure us of the welcome of all branches of the one church. The outstanding feature of that Mission was the remarkable series of men's meetings, which I addressed in each place. Crowds came to them from all parts, and were profoundly impressed, because they were not merely reminded of the shame and selfishness of immorality, but were shown the true method of salvation from the love and power of sin through faith in Christ. There are no occasions when the teaching associated with Keswick is so opportune and welcome as those where large meetings of men are swept by a storm of remorse, and revived by the tidings that in the Risen Saviour there is not only forgiveness but power unto salvation. Let me not forget the Convention at Mandeville,—*i.e.*, in the Episcopal Church there—one of the sweetest of my experience. They say that the fragrance lingers still.

* * *

Through the northern countries of Europe, Denmark, Russia, Norway, and Sweden, I have been also honoured to carry the same good tidings of great joy. In Copenhagen, St. Petersburg, Stockholm, and Christiania, and Helsingfors, to say nothing of smaller towns, I have seen marvellous effects accrue. For instance, one Sunday morning, as I was preaching in a crowded church, in a country district in Norway, I felt that my translator was making but a poor reproduction of the message, and threw my whole weight on the co-operation of the Holy Spirit, when suddenly there was poured out on the people such a spirit of uncontrollable emotion that I could not proceed, and had to conclude by a season of silent prayer, in which I quoted Scripture passages on the Forgiving

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Grace and Sanctifying Power of God. It was on one of these visits that I was honoured by an interview with her Majesty the Queen of Sweden, who is a devout student of the books which are current among the attendants at our Conventions.

* * *

At the invitation of the Student Volunteers I spent several months in India travelling from Bombay, through the Punjab, Benares, Cawnpore, Lucknow, and Calcutta to Burmah, thence through Madras and Tinnevely to Ceylon. The leading feature in that journey was the welcome given to this teaching by the more educated native Christians. Apparently very few of them had heard, at that time at least, of the subjective aspects of Christianity, and they were amazed when they heard of the reckoning ourselves dead unto sin. They used to compare this with the teachings of Hinduism, which insist on, I think, seven different aspects of death to sin; but the fatal lack of their system, as I repeatedly pointed out to them, was in the absence of *power*. They needed to recognise the *Power* of the Holy Spirit.

* * *

Thus I have tried this teaching under different skies. and to different types of men. I have never found the word of the Cross fail; and in the eagerness with which it has been received, I have received fresh proof that in the subject-matter of this teaching we are using the wisdom and the power of God.

F. B. MEYER.

FIFTEEN years ago I was returning from England. In the train God drew near and flung over my soul a spell which isolated me as completely as if there were no other person near. Waves of grace broke over me and thrilled me with holy joy. Then came a stillness in which a secret was whispered in my ear. It was that God meant me to proclaim full salvation to the ends of the earth. It was all so clear and calm and real that doubt was impossible. From a human point of view nothing was less likely. I had never been to Keswick, but I knew that He who called would open the door at the right time and in the right way. What was prophecy then is history now.

CANADA.

Eight months later I was asked to visit Canada in company with the Revs. Hubert Brooke and G. H. C. Macgregor. We reached New York in April, and went to Northfield to see Mr. Moody, and at his request addressed the students at Northfield and Mount Hermon. Our first Convention was at Montreal, where much misconception prevailed as to our status and teaching. The first report in the daily papers was headed "Keswick Brethren," and many thought this was a new sect or branch of the Plymouth Brethren. From the first we had large congregations, two of our most sympathetic auditors being Bishop Bond, late Metropolitan of Canada, and blind Dr. Douglas, the most distinguished preacher in the Dominion. Day by day the interest and power grew: hunger for this deeper life was discovered everywhere, and on the last day many received the Fulness of

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the Spirit. In Hamilton we had a hard fight. We were quite ignorant of local conditions, but He who knew sent a burning message to the opening meeting. It aroused fierce antagonism but we learned afterwards that God had used it to free the very men who most resented it at first. The Toronto Convention was held in the Y.M.C.A. Hall which seats 2,000 and was crowded each night. The illness of Mr. Brooke was a trial to Macgregor and myself, for we were leaning upon the experience and teaching gift of our colleague, but we cast ourselves upon God who met all our need. The vast congregations were swept by the Spirit into a new zone of life. From this we went to Chicago Bible Institute. Our work was chiefly amongst the students, and they were very responsive. Mr. Alexander—Dr. Torrey's colleague—was then a student there, and told me recently of the great help he received. I have met other students in foreign lands who spoke of the spiritual uplift received then.

ANOTHER CALL

from God came four years later in the quiet of my study in Belfast. There were many difficulties, and my action was much misunderstood, but the call was clear and at all costs to be obeyed. Three years leave of absence was granted. I revisited Canada with Revs. John Sloan and F. S. Webster. Conventions were held in the chief centres and with much blessing: we reaped most where seed had been sown four years before. After my colleagues left I visited other centres in Canada, and then joined Dr. Pierson at Boston and Brooklyn. One incident may be recalled. A letter affecting my plans was overdue, so I went to Ottawa to await its arrival. There I met Moody who was holding a mission. He recognised me in the service and said:—"What are you doing here?" I told him, and he said "God has sent that letter

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astray." After his address he said he must leave next day, and that I would carry on the mission. Protest was useless, so I went forward, and the grace which rested upon us proved that this ordering was of God.

EUROPE.

I began to preach through interpretation in Stockholm. How strange that first attempt seemed, the short sentence, the pause, the strange voice and stranger words, the rapid mental action, the seeming folly of hoping to impart connected teaching under such conditions. But life is a continual reversal of preconceived ideas and that method which seemed so useless has been attended by the mightiest displays of the Spirit's power I have known. Oh how the spirit brooded over those gatherings! The hunger created was intense, the stillness at times was almost more than one could bear. Before me as I write are portraits of Prince and Princess Bernadotte with a text and a date which recall one night when they and many more claimed the promised gift. Nor were the meetings in Germany less fruitful.

CHINA.

At the request of the Keswick Council I agreed to visit China in 1898. No other year was so full of needs and tests, and none other was so transfigured with grace. The word "China" wears an aureole of glory ever since. Crossing the Pacific my wife was seized with alarming illness, and one night appeared to be dying. A little before midnight I went up on deck for prayer. The night was dark and the sound of the waves lent an added loneliness to the situation. I told God that I did not believe He had brought us there to slay my loved one. The logic of Manoah's wife took hold of me, and became mine. "If the Lord were pleased to kill us He would not have accepted our burnt offering." Then

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came the assurance that she would not die, and from that hour she began to recover.

My first work was in North China. During the service in the native Church in Tungchou the impression was borne in upon me that some of the Christians present would have to lay down their lives for the Lord and I told them so, and dwelt much on the power by which they could glorify God as martyrs. A solemn awe fell upon us. The scene passed from my memory till June, 1900. One morning my paper contained the news of the massacre of the Christians at Tungchou and like a flash of lightning that service came back to me with its message and its awe. In Pekin, meetings for native Christians were held each afternoon, and each night a quiet hour for the missionaries. The afternoon meetings began in the London Mission Church, but the large numbers compelled us to move to the Methodist Episcopal Church which seated 1,600 where a real work of grace was wrought in many hearts. A united Communion service was held on Saturday, and for the first time in Pekin 1,100 native Christians sat down at the Lord's table, and He whom they loved drew very near to all. None of us then knew that many of them would prove the reality of their love by laying down their lives for Him.

Our second tour was to the extreme west of China, 1,600 miles up the Yangtse. En route we held meetings at Hankou where we met the veteran Griffith John. The native Christians showed intense interest and came long distances to the meetings. Each Church was crowded, and the spirit in which the Word was received touched us deeply. In a meeting of native pastors and workers the Spirit wrought mightily, and the prayers which followed trembled with broken-hearted confession and longing for holier service. The Ichang steamer leaves Hankou every ten days. When we applied for tickets

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we learned that Lord Charles Beresford had chartered the steamer for himself and suite. We were bound for the Conference in Chungking and could not reach in time by a later steamer, so we had special prayer. The steamer was to leave on Monday afternoon. That morning a note came to say that Lord Charles had changed his plan and would not go farther west and that the cabins were at our disposal. The steamer had been painted and decorated and beautifully polished for him, but, as my wife told the Captain, the Lord meant it for us. From Ichang we travelled in a Chinese junk in company with Mr. and Mrs. Hudson Taylor. The distance is only four hundred miles, but we were five weeks on the way. We passed through gorges, where the mountains rise sheer up from the river 1,000 feet, then through rapids where more than once our boat was in great peril. Upwards of seventy missionaries met in Chungking including Bishop Cassels. The UMantze rebellion was raging. Fleming, the first missionary to the Miao had just been murdered. Thirty missionaries were absent through the disturbed condition of the West. One who came was attacked on his way home and narrowly escaped death. We often heard the ominous cry: "Kill the foreigner." But in the conference there was no bitterness—no fear—nothing but faith, hope, and love, and a resolute purpose to do and dare that the heathen might know the Saviour. "Great grace rested on us." Then two months were given to South China. Here we found the same desire to know the truth. A native pastor in Swatow took copious notes of the addresses, and issued them in a booklet which was widely circulated. In Foochow we had a daily attendance of 1,000 Chinese, including the teachers and students from a heathen college. These meetings were swept with the tides of the spirit. The native Christians accompanied us to the boat, and as we sailed, sang in

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Chinese, "God be with you till we meet again." The closing Mission was in Shanghai. The largest native Churches were crowded, and many were wondrously blessed. At the last English service the veteran, Dr. Muirhead arose, and with tears streaming down his face thanked God for what he had seen. He said he had wronged the native Christians in supposing they were not ready for these deeper truths.

INDIA.

In November of the same year I sailed to India. My itinerary formed a triangle with Bombay and Calcutta as its base and Amritsar as its apex. In three months, Missions were held in thirteen centres. The conditions of life in India differ widely from China. The climate, the centuries of oppression, the system of caste and the heathen religions have robbed the natives of that imperial strength of character which marks the Chinese. Then the missionary belongs to the governing race, and is looked upon as a representative of the ruling power. All this helps to make India the hardest mission field in the world. I did not find as keen hunger here. There were hungry souls in every place. There were hungry congregations in some places and "there the Lord commanded the blessing." It was also a joy to help the overworked missionaries who are toiling under such onerous conditions. These conditions weigh heavily upon them and strengthen their claim upon our prayers.

EGYPT.

A few weeks were given to Egypt on my way home. I saw in Assiout a Missionary College with seven hundred students, and a native church capable of holding 1,500 persons. I can hardly say which moved me most—the eager students with all that their future might mean

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much for the regeneration of Egypt and the Sudan, or the eager crowds of native Christians who gathered day by day to hear of their inheritance of Jesus Christ.

SOUTH AMERICA.

The Rev. H. B. Macartney and I went in 1904 to what is rightly called the "Neglected Continent." Nominally Christian its degradation equals that of any heathen land. Much of our work lay amongst the English speaking churches, but in each place some meetings were held for the native Christians. Outside the missionaries few Europeans were eager for personal holiness. The pursuit of pleasure and gain is so keen that all higher things are persistently pushed aside. This was not true of the native Churches. Here we found real appreciation, and a devout receptiveness to the truth.

SOUTH AFRICA.

My colleagues were Revs. Harrington Lees and E. L. Hamilton and J. S. Holden, whose health broke down, and compelled him to return home. We did not touch native work, nor much that was exclusively Dutch. Life in South Africa is very strenuous. Racial prejudice is strong, economic conditions are perplexing, the late war has left much human wreckage, and spiritual religion has to struggle for existence in many Churches. But the truth we preached found an entrance into many hearts, and to-day there are men and women following transfigured ideals as the result of the Spirit's work in our midst. From many we heard this testimony: — "The thirst of years has been satisfied at last."

CONCLUSION.

The Keswick message both in spirit and form appeals to the devout in all churches and all lands. That message,

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uttered in love, and the sympathy which love creates, is the supreme need everywhere, and in every land the best hail it. Race, language, backward civilisations are no barriers to the Spirit. May God send a world-wide Pentecost.

C. INWOOD.

The Effect on the Individual Ministry

CHAPTER XIV

By the Rev. Harrington C. Lees, M.A.

My glorious Victor, Prince Divine,
Clasp these surrendered hands in Thine ;
At length my will is all Thine own,
Glad vassal of a Saviour's throne.

My Master, lead me to Thy door ;
Pierce this now willing ear once more :
Thy bonds are freedom ; let me stay
With Thee, to toil, endure, obey.

Yes, ear and hand, and thought and will,
Use all in Thy dear slav'ry still !
Self's weary liberties I cast
Beneath Thy feet ; there keep them fast.

Tread them still down ; and then I know,
These hands shall with Thy gifts o'erflow ;
And piercèd ears shall hear the tone
Which tells me Thou and I are one.

H. C. G. MOULE, D.D.,
Bishop of Durham.

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IT is difficult for one who owes much to a movement to write dispassionately about it. But attachment is not necessarily a disqualification. Detachment has its gains, it has also its losses. The astronomer in writing of the nature and movement of the planets has the advantage of being an outside observer. He notes their orbits, perhaps their eccentricities; he marks their waxing or waning brilliance. But much is lost to him through distance, and sometimes whole tracts are never seen by him at all. The travelled geographer, on the other hand, writes of our earth, not as an outsider, it is true, but with a vital acquaintance with its features. He has bathed in its rivers, revelled in its sunshine, refreshed himself with its fruits, gained inspiration from its vistas. And so, if he, who pens these lines, writes with the bias of filial relationship, yet he has thereby one qualification for a true description and appreciation of the movement which others have not, who, in some sense, have been outsiders to what is conveniently termed the Keswick School.

If, however, the keenest critics of "Keswick" have been found in the ranks of the ministry, it is also happily true that the most grateful testimonies to its helpfulness have come from the same quarter. "These people have found a way of linking Pentecost with the Sermon on the

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Mount." The witness comes from the north of the Tweed, and from the lips of a theologian, who differs considerably in religious standpoint from the views associated with the Keswick platform. "Keswick stands for what is most spiritual in the religious life of to-day." The words are taken not from the "Life of Faith," but from one of the best known organs of the High Anglican Party a few years ago. Indeed the effects produced by the Convention movement upon the life of the Christian Church at large will scarcely be challenged by any thinker, who has seriously studied the religious currents of the past three decades. Perhaps two main positions may be instanced, one social, one theological.

First, amid the clash of creeds and strife of sects it has been found possible, under the banner whose tranquillising motto is "All one in Christ Jesus," for men to forget their religious differences in their spiritual union, and to demonstrate to the world that the "Unity of the Spirit" is a practical fact. It has been the unhappy fate of some religious movements, while aiming at a new bond of union, to throw down a fresh apple of discord, and to add one more to the already over-numerous sub-divisions in the army of the Great King. Keswick has founded no new denomination, nor has it weakened any of the old ones. It has to a singular extent been kept free of the fanaticism that makes for secessions from one church to another. It has sought to pour oil upon the hearth-stones of all the churches and cold water on none. Its aim has been to send back Church members, who have been brought into touch with new possibilities, to impart new vitality to their old circles.

Secondly, Keswick has stood not only for the primary evangelical truth of justification by faith as its foundation, but also for a resolute witness to the possibility of a life of holiness, entered and maintained by faith in a living

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Christ, through the power of an indwelling Holy Spirit. And indeed, the Church and the ministry have need of such a satisfying witness. There is no heart hunger like that of the unsatisfied minister of Christ. If he be conscious of failure in the inner walk of his personal life, or awakened to a realisation of spiritual powerlessness in public ministry, he is still obliged by the exigencies of his clerical routine to go on, hungry or not. There are scores of such unwritten agonies known only to God; the dull, dogged performance of duty by diligent men, conscious all the time that they have missed the true secret of the truths they preach, and often envying the humble souls, who, from time to time, receive blessing from their ministrations. It is the old story of the slaves in the book of Job—"Being an-hungred they carry the sheaves; they tread their winepresses, and suffer thirst" (Job xxiv. 10, 11, R.V.), pining for hunger with bread in their arms, and fainting for thirst with invigorating streams beneath their feet.

We sometimes forget that upon the minister of Christ are concentrated some of the deadliest temptations in the arsenal of Satan. If, in our recent war, the wily foe picked off the officers in order to demoralise the ranks, can we doubt that the subtle tempter will see that the leaders in the spiritual war are exposed to a deadly fire?

The temptation to put ambition in place of zeal for God, or even to admit self-advancement as a parallel motive with the expansion of Christ's Kingdom—the temptation to attempt mere brilliance of rhetoric in place of a divine message prayerfully sought and plainly delivered, "Half an hour in which to raise the dead," as Ruskin says—the temptation to secularize our high and holy calling by useless travesties of the methods of the music-hall, or more common still, to mentalise the spiritual, letting the concert outweigh the Bible-class, or

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the lecture oust the prayer-meeting, in relative importance—to look merely at numerical triumphs in attendance at meetings, forgetting that with God quality stands first, and quantity second—to work for schedules and reports to the neglect of that quiet unreported dealing with souls which defies tabulation, on this side Heaven's gate at least—to get full pews and send hearers away with their deepest needs unsatisfied, perhaps unawakened—to live practically on the lines of the programme once shamelessly unfolded before a minister of Christ by a Church officer: "A clergyman's business is to please his people, and to make the place pay"—to permit private, personal laxity in duty, and even moral rectitude, as a kind of self-fixed compensation for a life wholly spent in public religious work—to let the harass of life's onward rush drown holy, yet familiar intercourse with the Lord—as one busy religious leader said of the holy life his cause professed: "I cannot live it myself, I am too busy, but my family do"—to wander after the latest will-o'-the-wisps in theoretic theology, until the supernatural is almost entirely eliminated from the spiritual horizon—the bare enumeration of these possibilities is enough to startle many a man, who in candid honesty before God, commences to cast up his spiritual accounts to see how he stands, recalling, as he must, how often the points indicated have been not only battle-grounds, but places of defeat.

And here, one of the first aims of "Keswick" provides a real message for the seeker after soul-health, urging each one to be frank before God in admitting spiritual lack of condition. It cannot be denied that for many a fairly successful clergyman or minister, the first result of the Keswick message has been "a horror of great darkness," "not peace, but a sword." Yet who that has gone through such an experience would dare to have been

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without it? Admitting that the standard stated was high, was it more than Christ has always demanded? If the shock of realising how far below it we had fallen was terrible, were we not bound to rise to the standard, rather than attempt to lower it to our experimental level? If we cried "Woe is me," were we not able also to say, "I saw the Lord." Better face the "eyes of His glory" now and let Him deal with the defects, than come ashamed before His presence in the great and inevitable Day.

Unquestionably, "Keswick" has been an untold help to many a minister in leading him to "get right with God." The very atmosphere helps. To be apart before God for several days, in which all else is laid aside save thinking and learning of the conditions of fellowship with the unseen Master, is a pathway of blessing to the over-driven worker. There is no parade of oratory, but deep in the heart of the speaker calls to deep in the heart of the hearer, and awakes a responsive echo. The Spirit of God broods in blessing here, where men come to surrender what parts them from their God, and separates them from their neighbour; and similar spiritual results are seen, wherever like conditions are reproduced. Bible ideals begin to appear as divine possibilities,—Alps to be attempted, not stars to be admired. God's promises are seen to be cheques which have been cashed by others before, and can be cashed by us to-day. And this again is a distinctive truth which has helped many,—the possibility of a *present* entrance into a life of blessing. The student becomes aware of the spiritual significance of the aorist tense in the programme of holiness. He has perhaps been living rather aimlessly in the progressive present, hoping sometime and somehow to emerge into a new experience of quickened spirituality; and possibly Seton Merriman's epigram has been applicable in his

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case :—"The world can find no fault, but God can find no fruit." Now his attention is suddenly called to divine finger-posts, which claim a present decision and an instant choice. If "ye were justified" (1 Cor. vi. 11), is a phrase which conveys a restful assurance to the soul as marking a definite transition from guilt to acquittal; then also "Ye were sanctified" indicates a no less definite step, to be taken now, if never before, and enjoyed henceforward. Such phrases as "Yield yourselves," "yield your members," "present your bodies," "sanctify you wholly" (Rom. vi. 13, 19, xii. 1; 1 Thess. v. 23) are seen to be not only incentives to a process of sanctification, but if tenses mean anything, the words mark "a crisis with a view to a process,"—to borrow the Bishop of Durham's happy definition. It is absolutely imperative that spiritual dislocations should be adjusted before there can be growth and progress (cf. *καταρτίζει* 1 Pet. v. 10)

The doctrinal standpoint of "Keswick" lies outside the scope of this chapter, but a few lines of special helpfulness in its teaching are in place here.

(1) *The Keswick message promises victory in the life.* Few things are so deadening to the inner life of a minister of Christ as the consciousness of periodic defeat. Repeated failure in the face of temptation is apt to bring about an almost sullen resignedness to what is falsely said to be inevitable. So "Keswick" insists upon the reliability of God's promises of conquest, and the possibilities of cleansing in heart and thought, of a keeping power by which Christ transforms the will and transfigures the life. Faith lays hold of the risen Saviour and triumphs in Him—not vauntingly indeed, but in the spirit of St. Paul: "I know nothing against myself; yet am I not hereby justified; but He that judgeth me is the Lord" (1 Cor. iv. 4)—humbly conscious of a real freedom from former

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bondage, yet also sure that God's holy eyes still find much to alter.

(2) *The Keswick message promises rest in the heart.* Its "quietism" is not a gospel of quiescence. The harassed worker learns not to work less but to trust more; he transfers his burden and learns that worry is among the forbidden things (Psa. xxxvii., Matt. vi., Phil. iv.) He casts his anxiety upon Christ once for all (1 Pet. v. 7, note the aorist), and finds, as Dean Alford truly says, "None need arise if the transference has been properly made." Christ does not remove the stress of work, but He does relieve the strain of worry.

(3) *The Keswick message promises power for service.* The filling of the Holy Spirit is shown to be a possibility for the weakest. He is the agent, we are His tools, with the added joy that we are conscious and willing instruments. His power is humbly claimed, His voice obeyed, His presence enjoyed. Again and again, in the sacred record of spiritual experience at Keswick have men of proved ability and worth in the Church of God, admitted the access of power which has come to their life and ministry through a personal experience of the filling of the Holy Ghost.

Now when the honest seeker after these blessings comes to recognise that the first conditions of enjoying them are a definite surrender of all known sin, or doubtful habit, denial of self in its many subtle forms, and an absolute pledge of obedience to the will of Christ, he often finds an amazing unwillingness to take the steps. He is astonished, perhaps shocked, at the revelation of self, but it is there facing him. The thought of Christ as Sovereign is not new, but the actual application is startlingly practical; and while some resent, others shrink, from the logical consequences of the discovery. Said a clergyman to the present writer a few years ago: "I have come up to the

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brink again and again, and have shrunk back, saying, 'the waters are too deep.'" Deep they are, thank God, but waters to swim, not drown in, waters in which self is carried off its feet and supported by a power not its own while yet free to act as a willing agent.

And for those who will bend to this Divine claim there is a real benediction. "The fellowship of the Holy Ghost" is a phrase which acquires new meaning in a life yielded in consecration and maintained by faith. "The Lord has been here to-night," I said to a brother minister at a Convention held in a Colonial capital not many months ago. "Yes," was the reply, "and He has been here before, *but this time I think He has come to stay.*"

It is not claimed that these are new doctrines—still less that "Keswick" holds any monopoly in light. They are New Testament truths, and universal lights, and wherever acted upon have been harbingers of blessing.

But God has been pleased in these gatherings to seal with His blessing the emphasising of truths too often forgotten. And from the hallowed atmosphere of the tent in that little lake-side town, men have gone forth, who were wearied, and are now at peace, who were defeated, and now triumph in the Lord, who were powerless, and now see God's might manifested in their work. Their churches have gained a new minister, faulty still, fallible ever, but one who humbly substitutes for the old "I cannot," the triumphant "I can do all things in Him that strengtheneth me."

HARRINGTON C. LEES.

Clergy and Ministers at Keswick

CHAPTER² XV

By the Rev. Canon A. E. Barnes-
Lawrence, M.A.

Let me come closer to Thee, Jesus ;

Oh, closer day by day !

Let me lean harder on Thee, Jesus,

Yes, harder all the way.

Let me show forth Thy beauty, Jesus,

Like sunshine on the hills ;

Oh, let my lips pour forth Thy sweetness

In joyous, sparkling rills !

Yes, like a fountain, precious Jesus,

Make me and let me be ;

Keep me and use me daily, Jesus,

For Thee, for only Thee.

In all my heart and will, O Jesus,

Be altogether King !

Make me a loyal subject, Jesus,

To Thee in everything.

Thirsting and hungering for Thee, Jesus,

With blessèd hunger here,

Longing for home on Zion's mountain—

No thirst, no hunger there.

From "LLANTHONY ABBEY HYMNS."

Clergy and Ministers at Keswick

IT was inevitable from the outset that a sober and thoughtful movement for the promotion of practical holiness should attract the special attention of ministers generally. The Convention at Keswick was, to start with, a clerical foundation ; it was the direct outcome, as an earlier chapter has shown, of the deep spiritual impression made by the Oxford gathering of 1874 upon the Vicar of St. John's, Keswick. The message from God that had illuminated his own soul and transformed his ministry was one that he naturally felt constrained to pass on. No one could have anticipated the result of the first little conference in 1875, but for thirty-two years there has been an ever-increasing number of ordained men coming to Keswick.

It is a matter for regret that the Keswick Convention has never succeeded in claiming from English Non-conformity quite the same regard that it has certainly won from Evangelical Churchmen. This has certainly not been due to any fault of the Management. Some of the most valued speakers year by year have been Free Churchmen. The motto, "All one in Christ Jesus," which faces all who enter the Tents has been joyously observed both in the spirit and the letter, and the brotherly intercourse both of the platform and of the visitors has been an invariable feature of each Convention. From Scotland, and particularly from the Scotch

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ministers, the response to the Trustees' invitation has been increasingly cordial. Theology, a duty in England, has always been a passion in Scotland. It was well nigh incredible to a well-equipped Presbyterian divine that he could learn anything of the Sacred Science south of the Tweed. But the early adhesion and support of the Rev. Dr. Elder Cumming, of Glasgow, a man of recognised authority in the Councils of the Established Church, and later, that of two Free Churchmen, the Rev. Geo. H. C. Macgregor, the widely-known young minister of the East Church, Aberdeen, and the Rev. Dr. John Smith, of Broughton Place Church, Edinburgh, a scholar of established reputation, removed prejudice; and year by year the number of Scotch ministers crossing the Border has steadily increased. To these must be added representatives of the Reformed Churches on the Continent, of whom Pasteur Theodore Monod, of Paris, and Pasteur Stockmayer, of Switzerland, were probably the best known. From the United States came at different times Mr. Moody, whose evangelistic labours had stirred England and Scotland about the time of the foundation of the Keswick Convention, Dr. Torrey, Dr. Pierson, and others. Indeed, it is nothing more than truth to say that from every part of the world where there is a Protestant Church or missionary work, ordained men have travelled to our shores for the express purpose of attending a Convention. What if curiosity has sometimes been the dominant motive? The ministerial mind is nothing if it is not critical; a quick scent for heresy is surely part of a complete clerical equipment, and to "spy out the land" a primary duty of orthodoxy? We are free to admit that from the Keswick platform have been heard at times statements not true to the sacred balance of Holy Scripture. The presentation of one glorious side of truth may easily lend itself to exaggeration, nay, to

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positive error. Principles must be judged by practice, and these have not always been counterparts. But this is true not only of Keswick. To condemn a great spiritual movement because of occasional lapses would be to condemn every Church and indeed every Christian. Much more wonderful, we venture to think, than such errors, which after all are "accidental," not essential, to Keswick, is the way in which the Convention has been guarded and kept through a whole generation on lines that are at once sober and Scriptural. At no time have its leaders laid special claim to inerrancy, and, as men desirous above all things to be taught of God, they have ever welcomed candid brotherly criticism, basing itself upon any legitimate interpretation of Scripture.

But there is another class of visitor to Keswick ; men who go there far removed from any disposition to criticise, but with a great thirst at their hearts and eager to learn. "I spent a long time," said one of these to the present writer, "in preaching the simple Gospel to a large artisan congregation ; God blessed the message to the conversion of many, but I then found myself without any further message ; I had nothing to say to them, and I went to Keswick with honest heart that I might be taught what to say and how to say it."

We are free to confess to some degree of envy of the clerical brother who greets us at the familiar crowded station platform at Keswick with the information that it is his first visit to a Convention. The recollection of our own first visit has not faded with the course of years, and it is pleasant to think of that blessed experience as repeating itself again in the new-comer. He has come probably from some noisy crowded parish, where heart and brain have been overtaxed, into one of the fairest spots on earth, whose quietness and beauty steal into his being almost as a spiritual, rather than physical, refreshment.

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It is a fact, pregnant with significance, that from the very dawn of history matter has ministered to the religious development of spirit. Long before the immanence of God in nature was discussed it was realised. That an occasional Lucretius is unconscious of such an influence merely conduces to prove the rule. Who can forget standing, it may be on the evening of arrival, near the resting-place of Canon and Mrs. Harford-Battersby in St. John's Churchyard and gazing upon Derwent-water, its islands, its wooded borders climbing up into green hills, the whole fair scene bathed in the glory of the setting sun? Or who, as the dew of the summer night fell and the stars began to move along the edges of the hills, has strolled forth into the silence alone but has heard the voice of the everlasting hills speaking peace to his soul? Amongst the ministries of matter, its service to religion is pre-eminently the chiefest, and it is part of our Heavenly Father's goodness that the message of the Keswick platform is so supplemented and confirmed by the message of the place itself.

Let us follow then in thought a cleric of devout mind who for the first time has come to Keswick, prepared to find fault, but for the moment is withholding his judgment. It is 7 a.m., and he finds himself within one of the great Tents at the first of the early Prayer-meetings. He will probably confess that the experience is totally new to him. At that early hour, and on perhaps a wet morning, he was not prepared to find at least two thousand worshippers gathered to seek God's blessing on the day. He cannot fail to be struck by the quiet tone, the subdued fervency, the heartfelt Amen that marks the close of the prayers, praise and thanksgivings that are led from the platform. Our friend is "convinced of all, he is judged of all, and thus are the secrets of his heart made manifest, and so he will worship God and report

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that God is in you of a truth." On leaving he will notice streams of people coming from the other Tent, and he will learn with surprise that another Prayer-meeting as largely attended as his own has been held with special reference to the Mission field. If we are not greatly mistaken, it is these early Prayer-meetings through the week that break down prejudice and prepare the way for days of blessing.

We cannot attempt to follow in detail the rest of an average Keswick day. The Bible Readings will probably strike our visitor most ; the flood of melody as the hymn is taken up by the great assembly is impressive enough, but more so the sudden hush and expectant quietness that falls upon the Tent as the speaker rises to expound some familiar Scripture. It is a new experience to our cleric to notice thousands of intelligent listeners, many of them skilled teachers, following with open Bibles and notebooks a simple exposition enforced by homely pointed illustration. He will notice that there is nothing of "platform eloquence," it would be out of place; nothing of laboured argument, it would be destructive. The truth is that the speaker facing this vast expectant throng is chiefly conscious of his impotence; the careful preparation, the previous prayer, and even previous usefulness in the same place do not suffice the need. It is not the messenger who counts here, but the message; the speaker knows it, and for that message he is simply cast back upon God. Now the visitor, if a cleric such as we have in view, soon gets in touch with the speaker, he enters as no ordinary layman can into the secrets of his soul; he is *en rapport*, he is sympathetic. And that is a great gain, for sympathy sometimes passes into introspection: "Why cannot I preach like that at home? Why do my best sermons awake so languid an interest? Why are my people not keen like these?" He

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entered the tent prepared to criticize the speaker, he leaves it criticizing himself.

It is in some such way as this that many a minister of Christ at Keswick has become conscious of his own lack: "It was not the address, certainly not; there was really nothing new in it, and I should have treated that last point quite differently myself; but there was something, an undefinable power, that seemed to probe the very heart of us, and leave us naked under the eyes of God." Such a testimony is not unfrequent, and it carries its own *inprimatur*.

One of the special features of the Conventions for years past have been the Ministers' Meetings. These are informal gatherings in a small Hall; a hymn is followed by prayer, and then the speaker rises at once. The address is simple, pointed, homely; it presses home the fact that to yield to any evil tendency of our nature, however deep-rooted, is *sin*, that sin means *separation* from God, that separation from God means *ministerial failure*. A minister speaking to his brethren gathered for the purpose is wont to lay bare his own soul, to tell his own spiritual experience. Perhaps on no occasion is the presence of the Spirit of God more manifest than in these unpretentious gatherings. The secrets of hearts are disclosed; sins of temper, of ministerial unfaithfulness, of pulpit pride, of worldly ambition cloaked by the garb of devotion, are seen in the light of God's countenance. Men are broken down under the sense of personal sin and of ministerial failure. One wrote: "I have been searched through and through, and bared and exposed and scorched by God's searching Spirit.*" Such a process is of course preliminary only. Keswick stands for a positive message, and that message is the reality of the

*Life of Geo. H. C. Macgregor.

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mystical union between Christ and the believing soul, and the cleansing, keeping, enabling power of the Spirit of God. With that we need not deal here ; we will merely record the simple fact that hundreds of ministerial lives have been transformed in influence and power through the reception of that message.

The Ministers' Communion Service, which is held in St. John's Church on the Thursday morning of the Convention at 7 a.m., was initiated by the late Rev. J. N. Hoare, when Vicar of St. John's, and has been continued by the kind invitation of his successors; ministers of all denominations are invited, and thus the true unity of believers is demonstrated in a special manner, and much blessing has resulted from this solemn service.

We cannot close this chapter without some reference to the brotherliness that characterises the too brief intercourse of clergy and ministers during the Keswick week. High Churchmen and Low Churchmen, Churchmen and Nonconformists, find, if spiritual men, that the things on which they honestly differ are as nothing compared to that living Unity in Christ which there asserts its pre-eminence. Spiritual affinities are felt to be stronger than denominational divergencies. The chief reason why we find it so difficult to define 'the Church' is because we are all politicians; in Keswick we have no difficulty about it because we are all Christians. If the day comes when Home Reunion is an established fact and Church and Dissent join hands in the work of the Gospel, we are convinced that it will be on no lower platform than that which, in the goodness of God, has been laid down at Keswick. May it please the Holy Spirit to hasten that day.

A. E. BARNES-LAWRENCE.

Women at Keswick

CHAPTER XVI

By Miss Nugent

Jesus ! I am resting, resting
In the joy of what *Thou* art,
I am finding out the greatness
Of Thy loving heart.
Thou hast bid me gaze upon Thee,
And Thy beauty fills my soul,
For, by Thy transforming power,
Thou hast made me whole.

Cho. Jesus ! I am resting, resting
In the joy of what *Thou* art ;
I am finding out the greatness
Of Thy loving heart.

Oh, how great Thy loving kindness,
Vaster, broader than the sea !
Oh, how marvellous Thy goodness,
Lavished all on me !
Yes, I rest in Thee, Beloved,
Know what wealth of grace is Thine,
Know Thy certainty of promise,
And have made it mine.

Simply trusting Thee, Lord Jesus,
I behold Thee as Thou art,
And Thy love, so pure, so changeless
Satisfies my heart ;
Satisfies its deepest longings,
Meets, supplies its every need,
Compasseth me round with blessings :
Thine is love indeed !

Ever lift Thy face upon me,
As I work and wait for Thee ;
Resting 'neath Thy smile, Lord Jesus,
Earth's dark shadows flee.
Brightness of my Father's glory,
Sunshine of my Father's Face,
Keep me ever trusting, resting,
Fill me with Thy grace.

JEAN SOPHIA PIGOTT.

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IT is always a deeply interesting thing to trace great movements back to their source. The origin often seems so inadequate, and yet, when God is in it, the acorn is enough for an oak, and a soft swamp high in the hills, is enough for a mighty river. A stirring of need in one heart, which could not be stifled until it had found its satisfying in personal contact with God, led to the Reformation on the Continent, with its undying and illimitable issues.

In the great movement called by the name of Keswick it was the satisfying of the need of one heart and its insight into the unclaimed promises of God, from which the whole Convention sprang, including the women's meetings, which were an integral part of the Convention from its first year.

In that year, 1875, women's work for God's service had not the universal and recognised position it holds now. It was but a few then who had dared to accept the Risen Lord's earliest commission to Mary in the way of giving His message so openly as it is given to-day, even though grand personal work had sprung up through the previous twenty years. But when the first Convention took place, that most beloved and far-sighted servant of her Lord, Mrs. Harford-Battersby, arranged that ladies' meetings should be held. Was this the result of a deep, unspoken longing on her part to realise to the full all

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that was meant by "the rest of faith" which the saintly founder had entered upon, with its result of desire that others should share it?

It may be so, for we may draw this much of a veil aside and mention that after one of the ladies' meetings of that first year, the friend who led them had the joy of hearing that now she also understood, and had entered upon the Land of Promise, with its satisfying rest and victory.

That first Convention was carried through in spite of the storm clouds which then existed round it. How little those who opposed the movement realised the deep sense of unworthiness and of self-despair which had been aroused in those who originated and led it, and that it was because of that sense awakened by a new and clearer vision of God, leading to the cry of "Woe is me," that they were enabled to abandon hope of themselves and cast themselves upon His promises yielding themselves to His power to work in them.

At the first meeting of the Convention, in the unboarded tent, rustic and simple, Canon Harford-Battersby's earliest words made this clear. His opening address was on Hosea xiv., and in it he struck the keynote of the whole movement, as well as of that Convention, showing that God must bring us low before He could lift us up. "He taught us," one writes who was present, "what were God's thoughts about the declines and backslidings of His people Israel in the past, and of His own Church to-day, and how we needed deep humiliation of soul before Him and confession of our sin, in order to obtain fuller blessing."

This was the keynote which pervaded the ladies' meetings, and Mrs. Battersby's thought in founding them was that in them the great hopes and high standards held up in the tent as possible, might be brought into the most close and practical application to home life, and how

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the great purchase of Calvary, and its securing by the Resurrection, might be applied to the smallest details. Not only to see that He died for me, as my Substitute, but that I, who accept Him, died with Him there to the guilt and the power of sin, was what she desired, and thus that the "reckoning ourselves to have died indeed unto sin" bore upon home life, smoothing frictions, ennobling its duties, and lifting all its details into harmony with His risen and victorious life.

These meetings were always meant to be an adjunct to the tent, a kind of "after-meeting" where the great principles could be applied to details. "After-meetings" were then familiar and largely blessed in connection with the many fruitful missions which were such a marked feature of God's work in those days. But they were new in connection with gatherings of God's people, and for the searchlight to be turned upon "my life as a Christian" was startling. "You accept the promises of deliverance, victory, indwelling—are you claiming them?" "You believe in His delivering power—are you applying it?"

The meetings were first held in the little schoolroom, and the number present was small, just about in proportion to the few hundreds gathered in the tent. They were times of deep heart-searching, and they led to lives metamorphosed. One of the first fruits was a lady of Keswick, who yielded strong will and high intellect to her Master, and was used for the blessing of many others all the rest of her life.

The first meetings were to have been under the leading of Mrs. Pearsall Smith, but when she was unable to come, Mrs. Michael Baxter was invited to take charge. She also was hindered coming after having accepted, and the opening meetings came to the care of Mrs. Compton, well known then in conducting missions with great blessing. It is of interest to record that the first

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address was on the four things which are little upon the earth and yet exceeding wise (Prov. xxx. 24-28). It was typical of the principle of these meetings, that out of exceeding weakness might spring satisfying, safety, unity, dignity, when that weakness was used as a claim on God. Another who took special part was Miss Harford-Battersby, sister of the founder, whose strong faith and courage were greatly instrumental in the Convention being held that year.

Mrs. Battersby did not herself take part in the speaking, but always shared in prayer. Many others also did so, for this was another feature ever prominent, that they were shared meetings, to which each one might contribute. The second year Mrs. Michael Baxter was able to take charge, and she did so, to the blessing of many, until 1883. In 1884 we met for the first time without the beloved founder or Mrs. Battersby, but their work remained, for the life of God was in the movement. In this year the ladies' meetings were still held, but were conducted daily by one or other speakers from the tent, One of these was Pasteur Theodore Monod, who took little part himself, but who drew from many present that the Holy Spirit had taught them to see what "Keswick" meant, in despair of self, and expectation from the Lord alone.

In 1885 the Chairman who succeeded Canon Battersby—Mr. H. F. Bowker—committed the care of the meetings to Mrs. Bannister and to the writer of this chapter, at the suggestion of Mrs. Battersby. This sacred charge was accepted in the spirit which underlay the whole teaching, that "Without Me, ye can do nothing," yet, "I can do all things in Christ which strengtheneth me," and in hearty adhesion to the early principle that the greatest gain in unity and blessing was that the meetings should closely follow the line

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of the teaching set forth in the tent. They were the opportunity for applying in detail what was presented there of the Master's rights in us, and claims upon us, and of the power to keep that which we commit to Him. All realized that we gained in clearness and definiteness of result by beginning with confession, followed by surrender of self, and consecration, and the yielding to the possession of God the Holy Ghost.

Year by year the gatherings increased in number, in proportion to the increase of the whole Convention, and far outgrew the Lecture Hall which had become a sacred place of meeting with God. How many a secret controversy with Him had ended there, when long and strong resistance to His Will ceased at the foot of the Cross, and captives to sin's power became His

"Captives, glorying in their Conqueror's praise!"

During those years, many others,—besides Mrs. Baxter, when possible—were associated either in prayer or speaking. Many beloved names come to mind: Mrs. Hatt Noble, Mrs. Albert Head among those called Home; and Miss Lilius Trotter, witnessing now among the heathen to the power of His Resurrection. In 1897, Mrs. Penn Lewis shared in prayer, and in 1898 gave her first address there.

It was in 1899 that the Lecture Hall had to be left, with much regret, as the meetings in a larger place could not keep the character of a "family gathering" with its freedom for prayer and testimony audible to all, and therefore shared in by all.

The record of the Ladies' Meetings is a record of the Lord's abundant grace, and of marvel at His use of weak instruments. Few of those who attend can at all realize the sense of profound weakness and of utter inadequacy of supply with which they are entered upon

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by those in charge. May it be always so, so that nothing may hinder all being "of Him, and from Him." "A friend of mine in his journey has come . . . and I have nothing to set before him"—yes, indeed, nothing of mine, therefore all must be *Thine*, freshly given by new and direct contact with Thee!

May we call to very earnest prayer that it may be always true that each who attends shall meet face to face with their Lord, and that to the beloved Leader, Mrs. Evan Hopkins (given to these meetings from the Girls' meetings), "His grace may be ever exceeding abundant with faith and love which is in Christ Jesus."

One marked feature cannot be left out in looking back over these years.

When the Convention commenced, the Missionary impetus throughout the whole Church of God was very weak. Appeals on the claims of God on behalf of the heathen and Mohammedan world were not urged at Keswick at once, for the messengers were not ready. But the very root principle of missions was there from the beginning, namely, whole-hearted surrender to the Divine Lord as Master and willingness to be at His absolute disposal. The direct contact with the Risen Lord, which was "the blessing" to so many, brought into distinct hearing and swift response His Resurrection commission of "Go tell," showing that the missionary principle had lain in Keswick as the blossom is in the plant, only waiting for God's moment to touch it into life. Thus when a memorable missionary meeting of 1886 was held, bringing into focus many incidental allusions to the great Commission, and a still more memorable one of 1887 followed, it was as the breath of spring and the touch of rain upon the waiting blossoms. To this call, women were the first to respond, and an appeal for ten ladies for Palestine found a deep

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welcome, and, before long, the ten were ready. Since then the "women which publish the tidings have become a great host" (Psa. lxxviii. 11 R.V.), and over the whole Church of God—now greatly penetrated with the call of surrender which Keswick gave—the glorious trust and the call to carry it out has been heard. Dr. Hudson Taylor gave as his reckoning that two-thirds of those of the China Inland Mission were "among the heathen" as the result of Keswick. It was the conviction of the Missionary call heard at Keswick, following on the inspiring ministry of the Rev. C. A. Fox, which led to "The Olives" being opened as a sphere of preparation for missionary work, from which some two hundred have gone forth to the "Regions beyond," to all of whom the teaching of Keswick has been a penetrating influence. It is the inevitable result of the foundation principle, "Except a corn of wheat fall to the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." Dying to self, and risen in Christ, then the seed must fructify and be propagated.

What has been the result of "Keswick" to women?

Two illustrations may close this brief retrospect.

Look into one English home, and see there a fettered and suffering life: a young girl helpless to move herself and entirely dependent on others. What could "Keswick" do for her? She herself answers in writing to a friend. "This Convention has made me able to say what I never could say before, 'We thank Thee for our creation.'" And till the day she was called Home, many could thank Him for her creation! If she could not "go," she would help others to go, and, with feeble hands, she wrote the account for others of the first tent missionary meeting as her last service.

Look into another home, far away among the heathen, and see one the centre to-day of a large household who

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are being prepared as a crown for her Lord, and being trained to be witnesses among their own people in their turn. What was her inspiration to go forth, but what "Keswick" brought to her of the boundless love which sacrificed, rose, and ascended to give the Holy Spirit to indwell and empower to serve and to win those most out of reach.

Thank God afresh for the teaching which sends to His feet in deep humiliation, and then in the abandonment of self and all trust in it, sends to His Throne to receive the indwelling which is the only power to live His love before others. In the words of one who is more than any other the woman poet of Keswick—Jean Sophia Pigott—whose brief life was only long enough to pour out her new-found joy:—

"Make my life a bright outshining
Of Thy life, that all may see
Thine own resurrection power
Mightily put forth in me;
Ever let my heart become
Yet more consciously Thy home."

May the Master seek and find many another Mary in the tent and its vestibules, either for home or the far field; and may He say of these weakest in themselves, "I have commanded My sanctified (consecrated) ones; I have called My mighty ones, even them that rejoice in My highness," or as the still more emphatic R.V. margin—"them that exult in My majesty!" (Isa. xiii. 3.)

SOPHIA M. NUGENT.

Mrs. Bannister, my dear colleague of so many years in this service, is so entirely one with all I have sought to say, that she desires to be included in it rather than to add words of testimony of her own. They would but emphasize the ever-deepening sense of privilege in being allowed to share in it all for so many years. As my own recollections only go back to 1879, the facts of the previous years have been kindly supplied by those then present. S. M. N.

Young Men at Keswick

CHAPTER XVII

By the Rev. J. Stuart-Holden, M.A.

Precious Saviour, Thou hast saved me ;
Thine, and only Thine, I am :
Oh, the cleansing blood hath reached me !
Glory, glory to the Lamb !

Cho. Glory, glory, hallelujah !
Glory, glory to the Lamb !
Oh, the cleansing blood has reached me !
Glory, glory to the Lamb !

Long my yearning heart was *striving*
To obtain this precious rest ;
But, when all my struggles ended,
Simply *trusting*, I was blest.

Trusting, trusting every moment ;
Feeling now the blood applied ;
Lying in the cleansing fountain,
Dwelling in my Saviour's side.

Consecrated to Thy service,
I will live and die to Thee ;
I will witness to Thy glory
Of salvation, full and free.

Yes, I will stand up for Jesus ;
He has sweetly saved my soul,
Cleansed my soul from sin's corruption,
Sanctified, and made me whole.

Glory to the Lord who bought me,
Glory for His saving power ;
Glory to the Lord who keeps me,
Glory, glory evermore !

LOUISE M. ROUSE.

Young Men at Keswick

THE distinctive message of Keswick has from the earliest days been of forceful and fruitful appeal to young men. The assurance of complete and continual victory in Christ, the imperious claim of His love for the possession of the whole being, the unfolding of the vast potentialities of a so-yielded life, and the simple faith which converts these conceivable possibilities into indubitable realities, are notes which combine to form a Divine harmony which, as rung out at Keswick, has always exercised powerful fascination over young men. The opportunity which the Convention affords to them of facing life's outlook from the high plateau of Truth and in the clear atmosphere of fellowship with the Lord, has long been one of the distinctive features of the work, and its outcome is perhaps in the nature of the case easier to recognise than some of the results in other directions. For the influence which Keswick has had upon the lives of young men is rightly to be looked for in the ranks of Christian service, where are to be found in missionary fields, in the home ministry, and among the army of men labouring for the extension of the Kingdom both within and without the churches, numbers who as young men, received at Keswick that spiritual impulse which carried them forward into definite life-work in the Vineyard. Recognising that youth has its peculiar difficulties, intellectual as well as moral and spiritual, and that the satisfactory

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dealing with these is part of the effectiveness of the movement, special provision has always been made at Keswick with this object. As a supplement to the general meetings of the Convention, special gatherings for young men only afford the opportunity of making clear what is the significance of the Convention message to young lives. Sometimes such gatherings take the form of "question and answer," the speaker (most often himself still a young man) taking up the points of difficulty which have previously been sent in by those desirous of their elucidation. More often however, such meetings are largely given to prayer, and thus give the young men a chance of "praying through" into the experience of fulness of life which is being proclaimed day by day in the larger and more general meetings. No one who has ever been privileged to take part in such seasons can ever forget some of the experiences which those hours (often verging on midnight) have held. The joy of seeing young fellows broken down under a sense of the defilement and bondage of sin entering into that present assurance of Christ's deliverance which carries with it the certain promise of future liberation from old enslavement, is wonderful indeed, and is only equalled by the delight of hearing the testimonies of those who in previous years have found the liberty wherewith Christ sets free, and who return now to give Him praise for the proven reality of the blessing during the intervening days. Yes! the young men's meetings at Keswick furnish a rich store of evidence to "the exceeding greatness of His power to usward who believe."

From all parts of the world and from all ranks and grades of life there come to the Convention year by year a small army of young men, an army indeed whose numbers if aggregated for the last few years—since the Convention has become such an established feature of

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the religious life of our land—would be “a great host like unto the host of God.” Young business men enjoying their annual respite from ledgers and balance-sheets, sturdy sons of the soil from the fields and the farm, bright young 'Varsity men, forgetting alike the pleasures of laboratory and campus, and factory-workers from the great industrial mills of our manufacturing centres, all unite at Keswick in one holy purpose, and all find the Divine adaptability of the promises of the Gospel to the varied needs of their so-varied spheres of life. It is an inspiring experience to watch them gathering day by day, to hear them singing with full hearts, to join them in prayer, and sometimes to have the privilege of speaking the Word of Life to them—the most attentive and appreciative audience that man ever addressed! But to me the most moving sight of all is to see the dispersal of this band of young men at the close of the Convention. Vows have been solemnly taken, idols have been willingly renounced, friendships have been made for eternity, new tides of grace have set in to surrendered hearts, and now back they go to office, college, and factory with faces set “toward the sun-rising,” and to “work out” what Christ hath wrought in them. Truly to these young men Keswick is like its own mountains, a place where streams have their source, and from whence they flow to fructify many a desert place.

In writing of this special branch of the Convention it is opportune to point out one result of its Divine effluence in connection with the Student Volunteer Missionary Union and its allied organisations for work amongst the University men and women of our country. Some of the most prominent of the early leaders of that movement which has now attained to such large proportions and influence, who in a large degree shaped its policy and determined its character, were themselves influenced to

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the supreme choice at Keswick, and owed to the Convention the discovery of those resources in Christ which made their lives what they were, and are. In a recent address Mr. John R. Mott said: "One day there stood outside a tent at Keswick a young man who heard God speak through a human voice and was obedient. And as a result there came a great advance in the Student Movement of the British Isles, one of the most spiritual and fruitful in the world."

For several years in its infancy and early youth, what is now generally known as the Student Movement was to a large extent closely bound up with the Convention. Its annual gathering of students was usually held at Keswick either immediately before or immediately after the Convention itself, so that the young men who then came together to study the problems of Christian work in their Colleges and Universities were brought also into personal touch with the spiritual realities and enduements to which the Convention witnesses, and many of them received a fulness of blessing which has powerfully influenced the whole Student Christian organisation to this day.

To the regret however of not a few, both amongst the students and amongst those also who are immediately concerned in the work of the Convention, the close outward connection of the two organisations has not been maintained in more recent years. The removal of the Student Conference to other centres, and the clashing of dates, have combined to withdraw from the young men's meetings at Keswick the large number of 'Varsity men which in former years was a feature and a force,—with a possible loss common to both.

Keswick's influence, however, upon the present life of the Universities is happily maintained through other channels. For some few years small house-parties of

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men from Oxford and Cambridge have been gathered together by interested friends who recognize the strategic importance of winning such for the fullest possible Christian life and service, and this work has now become one of the outstanding characteristics of the Convention. Living together in the happy comradeship of undergraduate life and under the wise oversight of those who being themselves thoroughly in touch with young life are able as need arises to talk out perplexities with them and to help those who are seeking blessing, many men have been most brightly brought out into the life of full surrender to Christ and full enduement by Him. These returning to their Colleges to live out the life before the keen eyes of their fellows, have exercised and are now exercising influence for Christ which in some cases has been quite wonderful.

This same plan of community houses is also proving itself of the utmost value amongst other classes of young men at the Convention. A large camp of some sixty or seventy, mostly factory-workers, clerks, and artisans, a party of young Irishmen, a houseful of Scotch theological students, another of intending missionary candidates, and yet another of young business men are amongst the many which are now establishing for themselves a new and strong place in the life of the Convention. As a rule some of the speakers gladly embrace the opportunity always gladly accorded, of visiting these various houses in a social manner at the morning or evening meal, and of thus coming into a personal contact with the men which could hardly be gained otherwise. The value of such intercourse cannot be overstated, affording as it does opportunity for the removal of misconceptions, the interpretation of terms, the application of the Convention message to the difficulties of a young man's life, and for that quiet

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fellowship in prayerful quest of the fulfilment of Divine promise which is such a help to weak and timid souls. Some of the most fruitful work of the Convention is done in this way, and will continue to be so done.

That the present days are full of danger to young men is obvious to the most casual observer, and in the midst of all the siren-voices with which the air is vibrant, it is increasingly incumbent upon Keswick to have a message strong in the strength of God, and to sound it forth with a voice strong in its true echo of His voice.

The young men of to-day are the leaders of to-morrow, and hence the importance of the special place given to work amongst them on the part of those who know that until a young man has learned to call Christ "Master," his life is but pre-determined failure and loss.

J. STUART HOLDEN.

Keswick Hymns

CHAPTER XVIII

By the Rev. F. S. Webster, M.A.

Like a river, glorious
Is God's perfect peace,
Over all victorious
In its bright increase ;
Perfect, yet it floweth
Fuller every day—
Perfect, yet it groweth
Deeper all the way.

Cho. Stayed upon Jehovah,
Hearts are fully blest ;
Finding, as He promised,
Perfect peace and rest.

Hidden in the hollow
Of His blessèd hand,
Never foe can follow,
Never traitor stand ;
Not a surge of worry,
Not a shade of care,
Not a blast of hurry,
Touch the spirit there.

Every joy or trial
Falleth from above,
Traced upon our dial
By the Sun of Love.
We may trust Him fully
All for us to do ;
They who trust Him wholly
Find Him wholly true.

FRANCES RIDLEY HAVERGAL.

Keswick Hymns

BUT are there any distinctively Keswick Hymns? The Church of Christ with all her divisions is one body in the offering of the sacrifice of praise. Bonar's hymn was sung at Pusey's funeral, and Newman's hymn was in constant use during the Welsh Revival. Surely those who meet at Keswick might be content with the hymns that delight the whole Church of Christ. And so they are, and such old hymns as "Our Blest Redeemer," "Come, Holy Spirit, come," "How sweet the name of Jesus sounds," are seldom sung more fervently than in the Keswick Tent. Indeed, the great majority of the hymns in the Convention hymn book, "Hymns of Consecration and Faith" (which, by-the-by, has undergone two revisions during the last few years), are such as are found in all modern hymn books. Yet if there is anything distinctive about the Keswick movement, if the multiplication of similar Conventions in almost all parts of the world which is certainly not the result of any formal propaganda, is due to any real blessings—to any distinctive spirit or life—this spirit will reveal itself in the special hymns of the movement.

We all dislike party labels. The founders of the Keswick Convention (I was first present in 1880, when Canon Battersby presided and Mr. Robert Wilson was his chief helper) had no thought either of forming a party or of manufacturing a party "label." No party

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has been formed, and yet the label exists and is frequently applied, though without their consent, to certain speakers and writers. It is convenient, but it may easily become misleading. For a label which is supposed to be the proof of genuineness (as in the well-known advertisement, "insist on seeing the label") may be fraudulently used or it may continue to adhere to that which has long since deteriorated or lost its distinctive vitality.

The Keswick meetings have been marked by a certain distinctive vitality. It has been understood from the first, and the rule still obtains, that those who take part in the meetings speak not as advocates but as witnesses. They are there because they have personally and individually experienced the power of the teaching they inculcate. If any speaker forgets this, if at any time he seems to rely upon natural gifts of eloquence, or debating power, or exegetical skill instead of the present illumination and anointing of the Holy Spirit, the tone of the meeting changes and its distinctive quality is lost. Not all the addresses given, not all the meetings held at the Keswick Convention are distinctively "Keswick." The distinctive vitality, the special note is more apparent in some than in others.

What is this distinctive vitality? What does the label "Keswick" denote when rightly used? What is the distinctive "Keswick" note?

We turn to the hymns for our answer. They are gloriously optimistic. Most familiar of all is that hymn of Miss Havergal's with its noble refrain:—

Stayed upon Jehovah,
Hearts are fully blest,
Finding as He promised,
Perfect peace and rest.

That one word "finding" gives the keynote of the

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Keswick spirit. While no well-taught disciple ever ceases to be a "seeker," the testimony at Keswick is clear and definite, 'we have found,' 'we are finding,' 'the promises are being graciously fulfilled, unworthy as we are, in our hearts and lives.'

So another equally familiar and favourite hymn.

Jesus I am resting, resting
In the joy of what Thou art,
I am finding out the greatness
Of Thy loving heart.

There the word "finding" is equally prominent. These hymns abound in the "comfort of the Holy Ghost." They are the glad outpourings of satisfied hearts. In its orphan state the Church of Christ is always inclined to regard "the joy of the Lord" as an unwarranted luxury and deems it the highest proof of devotion to be content to seek and not find, but when "filled with the Spirit" and "walking in the comfort of the Holy Ghost" they are filled with "all joy and peace in believing," and the joy overflows in songs of triumph. "When the Lord turned again the captivity of Zion . . . then was our mouth filled with laughter and our tongue with singing."

So it is a very real experience of blessing which lies behind these hymns. When we sing

I have found, I have found the way
Which leads to heavenly rest,
I have found, I have found the peace
Which filled my Saviour's breast—

something more is meant than the peace of forgiveness. The joy that rings through these hymns is the joy of a fresh discovery made, it may be, long after the period of the soul's conversion to God, of the fulness of the blessing which is ours in Christ. Sometimes the unsatis-

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factory character of the experience preceding this discovery is plainly alluded to:—

Long, alas, in the gloom I fought,
Midst stress of wind and waves,
Jesus seemed only this to me,
A Saviour who sometimes saves.

Then follows the triumphant contrast :—

But sweet are the light and calm
That fill my happy days,
Since now I fully trust
The Saviour who saves always.

But the unsatisfactory experience is not that of utter strangers to the love of Christ, but of those who, though they have not lost the peace of forgiveness, find that the note of triumph and fulness of rest and satisfaction is lacking in their lives.

Now this discovery of what Christ can really be to us in daily life is made in many ways. It comes along the line of a perpetual keeping. “Jesus saves me now,” is the refrain of more than one peculiarly “Keswick” hymn. As when we sing :

Satan may tempt but he never shall reign,
That Christ will never allow.
Doubts I have buried and this is my strain,
Jesus saves me now.

Or again,

Before the battle lines are spread,
Jesus saves me now.
Before the boasting foe is dead,
Jesus saves me now.
I win the fight though not begun,
I'll trust and shout, still marching on
Jesus saves me now.

This immediate and personal appropriation of the practical salvation which Jesus lives to effect in the lives of His own believing people was one of the earliest key-

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notes of the movement. The advance from seeking faith to resting faith in the matter of present deliverance and supply is the blessing which thousands of believers have learnt to associate with the Keswick Convention. the somewhat daring verse :

Oh when shall my soul find her rest,
My strugglings and wrestlings be o'er,
My heart by my Saviour possessed,
Be fearing and sinning no more?

gives utterance to a feeling which is more or less clamorous in every honest heart. And the "Keswick" answer, while avoiding the error of present sinlessness, gives a clear and encouraging reply.

Thou canst keep my feet from falling,
Even my poor wayward feet,
Thou who dost present me faultless
In Thy righteousness complete.
Jesus, Lord, in knowing Thee,
Oh what strength and victory.

It is the answer of the psalmist who cried, "Mine eyes are ever toward the Lord, for He shall pluck my feet out of the net." "The Lord is thy keeper." "He will not suffer thy foot to be moved." It is the glad assurance

Moment by moment I'm kept in His love,
Moment by moment I've life from above.

But this clear vision of an ever-present, all-sufficient Saviour belongs only to a cleansed heart. So the discovery is often made along the line of immediate and full cleansing. Thus the key-note is given in such lines as these :

Oh the cleansing blood has reached me,
Glory, glory to the Lamb,

and with realism which seems almost repugnant and yet is not contrary either to Scripture or to the deep sense

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of need of a soul awakened to its own inherent uncleanness.

Trusting, trusting every moment,
Feeling now the blood applied,
Lying in the cleansing fountain,
Dwelling in my Saviour's side.

These hymns are not in such constant use now as they were fifteen or twenty years ago ; but during a time of great revival in Holy Trinity, Richmond, about the year 1881, the refrain that was helpful above all others was one somewhat bald in its repetition, but intensely simple and real (the hymn was omitted at the last revision) :

The cleansing stream I see, I see,
I plunge and oh it cleanseth me.
Oh praise the Lord it cleanseth me,
It cleanseth me, yes, cleanseth me.

This aspect of truth is too precious to be surrendered. It has perhaps sometimes been exaggerated and misunderstood, but it is of the essence of the blessed "secret of the Lord." Over against the secret of personal and conscious uncleanness, we must learn to put continually the secret of the blood which cleanseth from all sin. When Naaman was cleansed from his leprosy God became so clear and manifest to him that there was no room left for the old gods of Syria. God will never be so real and clear to us as to fill our whole area of vision until we can say,

Oh Saviour, I dare to believe,
Thy blood for my cleansing I see,
And asking in faith I receive
Salvation, full, present and free.

But the real agent in all abiding blessing is God the Holy Ghost. The distinguishing feature of the great Convention at Pentecost was this, "they were all filled with the Holy Ghost." "Fulness," therefore is one of the key-notes of Keswick. And while it is acknowledged

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everywhere that it is a great privilege to be "filled with the Spirit," it is lovingly and earnestly proclaimed at Keswick that it is a great sin not to be filled with the Spirit. The classic hymn (ascribed to St. Ambrose and inserted in our English ordinal since the 11th century) "Come Holy Ghost our souls inspire" is but seldom used, for it is almost too massive and certainly too archaic (how few know that soiled means assoiled or cleansed in the famous line "anoint and cheer our soiled face") for general use, but the same yearning for the Spirit's blessed unction, "for comfort, life, and fire of love," is expressed in many stirring hymns in simpler language. Thus we are taught to sing:

My all is on the altar,
I'm waiting for the Fire.

and again

Hungering for the sacred Fire,
Seeking Thee with strong desire
For a power to lift me higher,
Lord, I come.

and again

Oh Spirit of Faith and Love,
Work in our midst, we pray,
And purify each waiting heart,
Baptise us with power to-day.

But this yearning for the fulness of the Spirit is not allowed to evaporate in mere emotion. The precious truth of the living ever-present all-sufficient Saviour remains the foundation of all. At the Wandsbek Convention of 1906 the chorus:

"Oh, Lord, send the power just now,"

was changed to "Make the Saviour plain just now" (verkläre den Heiland jetzt); the Diolch Iddo of the Welsh Revival was set to the words:

Bend me lower
Jesus only let me see.

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and recently in London the Glory Song chorus has been sung thus :

Oh this is now Fulness for me,
Oh this is now Fulness for me,
Now that by grace I can see His dear face,
This is the fulness, the fulness for me.

The Keswick hymns bear witness, the witness seems to become clearer and stronger every year, for God is always giving His people new songs, that the blessing sought and found at Keswick, which has brought into the lives of so many of God's people a new depth, a new brokenness of soul, and a more abiding experience of strength and victory and gladness is simply the living Christ revealed by the Holy Ghost, appropriated by faith, and reverently made use of in the daily life.

But let no one think that Keswick tends towards a spurious and unpractical spirituality. The Missionary note pervades the whole teaching, and so does 'the blessed hope' of our Lord's return. Fifty hymns, including some of the newest and most beautiful in the whole book, are found in the two sections dealing with the Second Advent and the Church's Missionary enterprise. Emphasis is rightly laid on the present glorious possibilities of faith in the life of each individual Christian, but it is not pretended that faith is better than sight or that the Church can ever enter upon the full fruition of holiness and universal dominion 'until the Lord come.'

F. S. WEBSTER.

The Literature of Keswick

CHAPTER XIX

By the Rev. W. H. Griffith Thomas, D.D.

Make me a captive, Lord,
And then I shall be free ;
Force me to render up my sword,
And I shall conq'ror be.
I sink in life's alarms
When by myself I stand ;
Imprison me within Thine arms,
And strong shall be my hand.

My heart is weak and poor
Until it master find :
It has no spring of action sure—
It varies with the wind :
It cannot freely move
Till Thou hast wrought its chain ;
Enslave it with Thy matchless love,
And deathless it shall reign.

My power is faint and low
Till I have learned to serve :
It wants the needed fire to glow,
It wants the breeze to nerve ;
It cannot drive the world
Until itself be driven ;
Its flag can only be unfurled
When Thou shalt breathe from heaven.

My will is not my own
Till Thou hast made it Thine ;
If it would reach the monarch's throne
It must its crown resign :
It only stands unbent
Amid the clashing strife,
When on Thy bosom it has leant,
And found in Thee its life.

G. MATHESON.

The Literature of Keswick

IT is impossible for any modern movement to exercise a wide or lasting influence without expressing itself in literary form by means of books, magazines, and papers. These media of communication are essential to true progress. This has been illustrated by the Keswick movement, and the purpose of this chapter is to bring under review some of the ways in which the teaching associated with Keswick has been promulgated in written forms.

To do this we must go back earlier than the first Keswick Convention of 1875. The initial impulse of the Movement came directly and immediately from America, though the roots of the distinctive teaching can easily be traced in the writings of Walter Marshall, William Law, John Wesley, Fletcher of Madeley, Thomas à Kempis, Brother Lawrence, Madame Guyon, the letters of Samuel Rutherford, and the Memoir of McCheyne. It is hardly too much to say that in Marshall's great work, "The Gospel Mystery of Sanctification," which was published in the seventeenth century, the essential theology of the Keswick Movement is clearly seen; but for the most part it was the practice rather than the doctrine of holiness that was set forth in the writings above-mentioned. The special teaching of what holiness means and how it is to be obtained, was reserved for these latter days in close association with the Movement which resulted in the Keswick Convention.

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The American friends introduced the subject in their own country about the year 1856 with various books, one of which was a remarkably suggestive, careful, and most able work now well known as, "The Principles of the Interior, or Hidden Life," by Professor T. C. Upham. From that date onwards a large amount of literature appeared on the subject in America in a series called the "Penuel Library," some volumes of which were republished in this country. In the beginning of the seventies a striking little book appeared, "Frank; the Record of a Happy Life," telling the story of a boy who died at the age of eighteen. It was written by his mother, Mrs. R. Pearsall Smith, with a prefatory note by Miss Catherine Marsh, still happily with us, who called attention to the striking teaching of the book on "the life of faith." The same author followed with "The Christian's Secret of a Happy Life," about which it may be confidently said that its teaching has never been superseded by anything which has appeared since. This book has had a remarkable influence in connection with the Holiness Movement. Shortly afterwards, in 1873, Mr. R. Pearsall Smith wrote certain letters to "The Christian" on the subject of Holiness, which resulted in a keen discussion in letters to the same paper. Then followed in rapid succession a series of meetings in London, in which the truths put forth in these letters were advocated. Much blessing was the outcome of these gatherings.

In February, 1874, there appeared a monthly periodical, entitled "The Christian's Pathway of Power," which was described by its Editor in the first article as "A periodical devoted to the subject of personal Consecration and Power for Service." It then went on to state what the Editor conceived to be the practical possibilities of faith :—

"We believe the Word of God teaches that the *normal* Christian life is one of sustained victory over known sin. . . We believe

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that the Cross of Christ which has effectually separated us from the penalty or consequence of our sins is also the means by which we become separated from their power ; and that the only true way of overcoming the evil within us is by recognising our position as those that have crucified the flesh with the affections and lusts ; that the reckoning of ourselves to be dead indeed unto sin is the great duty of faith, and the secret of a life of abiding communion with God."

The keynote thus struck is continued all through the number, which contains articles by several whose names have since become very familiar in connection with the Keswick Movement. Thus the first article was on " Why we fail to behold Christ's Glory," by the Rev. Evan H. Hopkins. Other names in that number are S. A. Blackwood (afterwards Sir Arthur Blackwood), the Rev. E. W. Moore, Miss Marsh, the Rev. W. E. Boardman, and " H. W. S."

In July, 1874, a week was spent at Broadlands Park, Romsey, where a few friends attended chiefly as guests at the house. Among these was M. Theodore Monod, who during that week wrote the exquisite and now well-known hymn, " All of self and none of Thee." These meetings were followed in the month of September by the well-known Oxford Conference, which was practically the parent of the Keswick Movement, and in the first volume of " The Christian's Pathway of Power " there appears an account of this ever-memorable gathering.

It is deeply interesting to scan the pages giving an account of this truly epoch-making meeting, and to observe the long list of honoured names connected with it, many of whom are now in the presence of their Lord above, while some " remain to this present."

The second volume of " The Christian's Pathway of Power " strikes the same high keynote as the first by pointing out that the real question is, " Does the Scripture present to us any available means of deliverance from the bondage and act of conscious trespass against the law ? "

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All through that year accounts are given of the influence of the Oxford Conference on many parts of Great Britain and the Continent of Europe. It is in this volume that reference is made to the great Brighton Convention which arose out of the meeting at Oxford; and not the least interesting article is one by Mrs. Charles, the author of "The Chronicles of the Schönberg Cotta Family," on "Impressions" of the Brighton Gathering. We are tempted to dwell upon several articles by well-known names as they appear in these pages, but it must suffice to say that the indications of the progress of the special teaching are many, and betoken the widespread interest elicited on all sides.

It is only in Volume III. that the first notice of Keswick appears with notes of addresses delivered at the first Conference. These occupy but two pages of small print in the first number. In the third number, that for March, 1876, an article appears by the Founder of the Keswick Convention, Canon Harford-Battersby, on "Divine Guidance"; and thenceforward month by month the teaching associated with the Holiness Movement represented by the Oxford, Brighton, and Keswick meetings is taught in the pages of this magazine, indeed gives it its *raison d'être*. It is deeply interesting to see the gradual and successive appearance of names that are now well-known and honoured in the Movement. Dr. (now Bishop) Moule, Dr. Elder Cumming, the Rev. F. B. Meyer, and a host of others, contribute from time to time articles and Bible studies.

In 1879 the title of the magazine was changed to "The Life of Faith" as more fully expressive of the central truth of the teaching, but its character remained unaltered, and it continued to put forth articles and Bible Studies of deep interest to all who longed to "possess their possessions" in Christ.

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Those who, like the present writer, have a complete, or practically complete, set of these annual volumes would not willingly part with them. They contain much material of permanent value, and undoubtedly exercised a great and powerful influence in bringing before the minds of Christian people the essential principles of the Movement. There is not a little teaching representing these earliest years which would well bear reprinting for the guidance and instruction of those who have come into the Movement during more recent days. It is only too possible to overlook the fact that the younger generation is not so conversant with the elementary principles of Holiness teaching as Christians were in the years immediately following the Conferences above referred to. All the more necessary therefore, to repeat the teaching of the "fundamentals" for the sake of those who desire from time to time to become acquainted with the essential position of the Movement.

In 1892, owing to the great developments of the Keswick Convention, it was felt necessary to change the monthly magazine into a weekly paper with the same title. This made a great change in the nature of the periodical, which lost its distinctive character as solely a repository of teaching, and became, as well, a record of the progress of the Movement, and also a religious journal that should make its appeal to the Christian public with special reference to the teaching connected with Keswick. From 1892 the paper has been a great strength to the Movement, and though not technically its official organ, in the sense that it belongs to the Keswick Trustees or Council, it is in such close and constant touch with the Movement through its editor, proprietors, and publishers, that it is to all intents and purposes an official organ, and is practically recognised as such. Under its present wise and able editorial super-

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vision, it has done not a little to advance the interests of the Kingdom of God. It has necessarily gone beyond the strict limits of the Keswick teaching on Holiness, for the simple reason that Keswick itself stands for that one great truth only, while a weekly paper like *The Life of Faith* has to state and deal with the various implications and applications of Holiness as they bear upon the Christian life and service at home and abroad.

Thus, besides the regular publication of sermons and addresses by well-known Keswick speakers, and reports of the Keswick and other similar Conventions held in different parts of the country, *The Life of Faith* has materially helped the Movement by giving much prominence to the subject of Bible study by means of its Expositors', Greek, and Hebrew Classes. Then it has recently made prominent the subject of Biblical Criticism, fully realising that on our attitude to Scripture will depend not only our view of Holiness, but our view of the entire Gospel of the grace of God. It is a satisfaction to remember that the late Dr. John Smith's "Integrity of Scripture" appeared first in the columns of *The Life of Faith*; and both in its serial issue and in book form the work has done and is doing efficient and eminent service for the cause of truth. The more recent papers by Professor Orr on "The Bible under Trial" have worthily maintained a feature of the paper, which cannot be over-estimated in relation to the young life now happily so prominent and welcome at Keswick.

Nor has the paper been behind in its attitude to various forms of Christian service as seen in the Churches at home and the Mission Field abroad. It has endeavoured to look at current events in the light of the great principles for which Keswick stands, and it has also bidden God-speed to every enterprise put forth by

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the Evangelical Churches of our land. All this has been done in strict accordance and in close connection with the distinctive doctrines of Christian Holiness promulgated at Keswick, and it is probably true to say that *The Life of Faith* was never a greater power than it is to-day as a centre of light and leading for all who are in the slightest degree in sympathy with Christian holiness, evangelistic enterprise, and pastoral work at home and abroad.

From magazine and weekly paper we turn to the pamphlets and books published by those who have been exponents of the Keswick Movement. While the output has not been large, there have been several noteworthy contributions to what may be called the theology of Christian holiness. It is well-known that the Keswick Convention sprang from the visit of Canon Harford-Battersby, then Vicar of Keswick, to the Oxford Conference. In September, 1874, a paper by him was read at a Conference of Evangelical clergy and laity at Kendal, in which he gave a deeply interesting account of the Conference at Oxford, and bore personal testimony to the blessing he had received. The address was afterwards circulated in pamphlet form, and contributed not a little to make the teaching known. The new movement had to run the gauntlet of a great deal of severe criticism, and in particular the Evangelical Churchmen associated with the Movement were 'suspect' in those early days as the pages of *The Christian Observer* and the *Record* clearly showed. It was incumbent therefore on the leaders of the Movement that their Evangelical position should be very plainly stated, and in 1878 a series of twelve pamphlets was published. The first was by the late Mr. H. F. Bowker, afterwards Chairman of the Convention, and was entitled "Sanctification: a Statement and a Defence," Canon Harford-Battersby contributed one to

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this series on "Bondage or Liberty" which consisted of a sketch of St. Paul's teaching in Romans vi.-viii. It is one of the clearest presentations we have ever seen of the much debated subject of Romans vii. Other pamphlets in this series were by Mr. S. A. Blackwood, the Rev. W. H. M. Hay Aitken, the Rev. Evan Hopkins, the Rev. E. W. Moore, and Pastor Theodore Monod. The series constitute a really valuable contribution to the teaching on Christian holiness, and we are not surprised to find that they exercised great influence in bringing before Evangelical Christians of all the Churches the real meaning of the new Holiness Movement. The book which in those early days was most definitely explanatory and vindicative of Keswick is "The Law of Liberty in the Spiritual Life," by the Rev. E. H. Hopkins. It is scarcely too much to say that this volume did more than anything else to explain the Movement to those of the Evangelical School, in the Church of England, who were at first inclined to look askance at it. In a series of chapters marked by all the author's characteristic clearness of statement, accuracy of presentation, acuteness of analysis, and aptness of illustration, the main elements of the Keswick doctrine are presented, and there is little doubt that the book did much in the first years of the Movement to define the situation and to inform the Christian public what holiness by faith meant.

The definite adherence to the Keswick platform of Dr. (now Bishop) Moule, then Principal of Ridley Hall, Cambridge, was a great accession of strength, for it brought into the Movement one who had long been known and honoured as a trusted Evangelical scholar and theologian. Dr. Moule's books, though necessarily appealing to a far wider sphere than that represented by Keswick, have done effective service to the specific Movement associated with Keswick. His devotional works,

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such as "Thoughts on Christian Sanctity," and "Thoughts on Union with Christ," have had a large circulation, and have helped forward the cause of Christian holiness in many quarters. One of the most prominent and best-known of High Churchmen in Oxford some years ago said that "Thoughts on Christian Sanctity" was a book always to have at hand on one's table. Dr. Moule's "Veni Creator," too, has been specially welcome as a presentation of the doctrine of the Holy Spirit from the standpoint of an Evangelical theology suffused with the glow of a warm personal experience. Nor must we omit a mention of the largest, and, in some respects, the most valuable of the many works put forth by Dr. Moule, his volume in the "Expositor's Bible" on "The Epistle to the Romans." In this will be found, a statement of the doctrine of Sanctification as seen in Romans vi.-viii., which contains the essential principles of holiness associated with Keswick, put forth with all the scholarship and spirituality characteristic of the author. As long as that book is studied the theology of holiness as set forth at Keswick cannot fail to receive due attention.

Early in the Eighties a work appeared entitled "Abide in Christ" which was written by a then unknown author, the Rev. Andrew Murray. It quickly came into general notice and was seen to be in exact accord with the teaching of Keswick, though at that time the author was not identified with the Movement. Indeed he could not well be so, seeing that he lived in South Africa, and that the book represented his ordinary ministry there. The teaching of "Abide in Christ" was thus an independent and striking testimony to the essential scripturalness of the Keswick position. The book was followed by others of the same character, such as "Holy in Christ," "The Spirit of Christ," and "With Christ in the School of Prayer," in all of which the essential principles of the

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Keswick Movement are emphasised. In 1896, Mr. (now Dr.) Andrew Murray visited this country and took part in the Keswick Convention. His addresses made that a very memorable occasion, and they have since been published in his book entitled "Absolute Surrender." Dr. Andrew Murray's work on the Epistle to the Hebrews, "The Holiest of All," is another volume of first-rate importance for Christian Holiness, and we doubt not that his long expected book on Romans will be a further addition of no small value to the teaching associated with Keswick.

One of the earliest and most valued of the Keswick speakers was the Rev. Hubert Brooke, then Incumbent of St. Bride's, Liverpool, whose Bible Readings have so often given a character to the whole of one Keswick Convention. The term "Bible Reading" has become quite definitely associated with Mr. Brooke's part in the Keswick Convention, and has introduced to the Christian public an aspect and method of Christian teaching which has been as welcome as it has been important. Those who have heard Mr. Brooke know well the essential difference between a Bible Reading and an address, a difference which has not always been recognised by those who have undertaken the work of Bible Readings. Mr. Brooke's earliest Readings appeared in two volumes, "The Vision of the Candlestick," and "The Temple of His Body," and all who wish to study the scriptural basis and warrant for the holiness teaching given at Keswick should consult these volumes. They represent some of Mr. Brooke's finest work, and as materials for study and models for teachers they can hardly be surpassed. Mr. Brooke's literary output has not been large, but his contributions have been uniformly valuable and very characteristic of the Keswick position.

In the realm of Bible Study proper the Keswick

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Movement owes not a little to Dr. Elder Cumming's work, "Through the Eternal Spirit," which gives a full and valuable conspectus of the teaching of Scripture concerning the Holy Spirit. While necessarily brief and summarised by reason of the wide field it covers, the book provides a useful opportunity for studying the theology of holiness, and for viewing in one great whole the Biblical foundations of the Keswick Movement. The companion volume, "After the Spirit," is not so well known, but provides a valuable sequel to the larger work.

Of more purely devotional, as distinct from theological, works which have emanated from writers associated with Keswick must be mentioned a series of volumes known as "The Keswick Library," which after doing service in their original form have been re-issued at a very low price. The best known of these is "A Holy Life," by the Rev. G. H. C. Macgregor, whose early death has left a gap on the Keswick platform which has never been filled up. Mr. Macgregor combined in a remarkable degree a knowledge and love of theology with the devotional and practical insight and experience of a true pastor, and this little book of his will remain a classic on this subject because of its simple, clear, warm, and careful presentation of the essential features of the holy life. The volume in the same series by the Rev. F. B. Meyer, "From Calvary to Pentecost," has always seemed to us one of the very best of his voluminous works, and one into which he has put some of his most characteristic teaching. This is the place to call attention to the great value of Mr. Meyer's contributions to the Keswick Movement. His position among the Nonconformist Churches has enabled him to represent English Nonconformity at Keswick as no one else has done, or perhaps could do, and though his literary work has naturally covered a far wider sphere than that of the Keswick Movement, his books uniformly

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strike the Keswick keynote with clearness and strength. His biographical series of Scripture characters is particularly valuable in showing how holiness teaching applies to the thousand and one details of daily life. No one can read Mr. Meyer's volumes on Abraham, Jacob, and Elijah without being brought face to face with that Keswick teaching which we believe to be nothing less than the New Testament teaching on holiness. The other volumes of this series, thirteen in all, necessarily vary in value, but in one way or another they all represent the more devotional and practical sides of the Keswick message.

One small book of great value, which has had a great circulation and has exercised a wide and strong influence, is "The Spirit-filled Life," by the Australian Evangelist, Rev. John McNeil. Circumstances never permitted his appearing on the Keswick platform, but the book sounds the Keswick note with strength and clearness, and its author did valiant service for Christain holiness in Australia during his strenuous but all too short life. The experimental and practical applications of the doctrine of the Holy Spirit, find fresh and forceful expression in this little book. It remains to-day one of the best of small manuals on a great subject.

There remains to be considered in connection with the literature of Keswick the works of the late Rev. C. A. Fox, whose death, like that of the late Mr. Macgregor, created a void which it is impossible to fill. Poet, pastor, theologian, saint, Mr. Fox had a wonderful combination of qualities, and perhaps no one in the early days of the movement was a greater power than he. His literary output was only slight, but what there is is very precious. We single out for special mention the truly remarkable series of New Year's Booklets, which were beyond question among the most potent influences on behalf of

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Keswick during the years of their publication. To some of us the reading of "Ankle Deep, or The River of Pentecostal Power," marked a crisis in spiritual experience, and there are other booklets scarcely less noteworthy and influential. Mr. Fox also contributed indirectly, but very definitely, to the Keswick Movement by the publication of his valuable little book, "The Spiritual Grasp of the Epistles," in which he attempted to outline the Epistles of St. Paul for his congregation, by taking one Epistle each Sunday,—a truly gigantic task. As a specimen of Biblical exegesis, at once scholarly and spiritual, this little book is truly valuable, and we make bold to say that its treatment of Romans is a much more helpful guide to the study of this great and difficult Epistle than can be found in many of the large commentaries.

Mr. Fox's works, few though they are, will abide among the choicest memorials of the early days of Keswick, and his influence is further perpetuated by the publication of "Memorials of Charles A. Fox," which was edited by his friend and disciple, Miss S. M. Nugent. In this connection it ought to be said that Miss Nugent's annual booklets have been only second in value and influence to those of Mr. Fox. Very many have been led to look forward to her yearly contributions with prayerful interest and expectation, and they have not been disappointed with the messages provided. Miss Nugent's little books are in their way quite representative of the teaching of the Keswick Movement.

It is time, however, to think of the present and future in regard to Keswick literature. The main literary influence will doubtless continue to be exercised through *The Life of Faith*, and under its present management we may be sure it will continue to serve the Movement in every possible way. There are, however, three great

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and pressing needs which may be commended to the attention of those whom they concern.

It is, first of all, essential that the Keswick Movement should be constantly reinforced by means of a thoroughly intellectual and spiritual knowledge of the Bible. Holiness must be fed by knowledge if it is to be preserved strong and true. For this purpose Bible study is essential, and for study we must have manuals. The series known as "Our Bible Hour," published from the office of *The Life of Faith*, and issued in close connection with Keswick, shows what is needed, and what can be done in this connection, while the Devotional Commentary now being published by the Religious Tract Society affords another way of studying the Bible which will minister to spiritual intelligence, vigour, and zeal. The more the Bible is studied in all its parts and aspects, the more clearly will the essential truths associated with the Keswick Movement stand out as the very spring of Christian life, Christian holiness, and Christian service.

Another great need of the Movement is more theological works. Each generation has its own way of viewing truth, and the books of even a decade ago necessarily cease to be the power they once were. They need supplementing, and often supplanting, by reason of the fresh sources of theological knowledge based on spiritual experience. In view therefore of the various theological systems in vogue at the present day, it is incumbent on the leaders of the Keswick Movement to find men who will provide the necessary theological expression of the cardinal tenets of the teaching.

Not least of all the Keswick Movement needs a careful and competent supply of literature dealing with the practical applications of Christian holiness to the life of to-day. There are the great missionary problems which are taxing the thought and energies of all our Societies ;

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and as the revival of missionary zeal owes much to the Keswick Convention it is natural to expect that we shall be shown from Keswick how the great fundamental principles of New Testament evangelization can be brought to bear upon the work waiting to be done in Africa, China, India, Japan, and elsewhere. Then there are the great social problems of our own country, in which the young men and women who are now flocking to Keswick are becoming more and more keenly interested. The drink question, the gambling evil, the proper use of wealth, and many another social and economic problem press for attention ; and as the whole of human life is to be "Holiness to the Lord" it must necessarily follow that the exponents of Christian holiness should bring their great principles to bear on all the national and social ills of our day.

If it be said that all this is outside the province of Keswick, and that the Movement represented by the Convention stands only for one segment of truth, and cannot be expected to deal with the whole area of thought and life, we would reply that Keswick stands for the centre, the core, the heart of Christian holiness, and this being the case it must necessarily show how that central point is intended to influence every part of the circle of life until the entire circumference is reached. To the holiness represented by Keswick no truth is alien, for there is no interest outside its sphere.

W. H. GRIFFITH THOMAS.

A Last Word

CHAPTER XX

By the Editor

Praise Him ! praise Him ! Jesus our blessèd Redeemer ;
Sing, O earth ! His wonderful love proclaim !
Hail him ! hail Him ! highest archangels in glory ;
Strength and honour give to His holy name.
Like a shepherd, Jesus will guard His children,
In His arms He carries them all day long ;
O ye saints that dwell in the mountains of Zion,
Praise Him ! praise Him ! ever in joyful song.

Praise Him ! praise Him ! Jesus, our blessèd Redeemer ;
For our sins He suffered and bled and died ;
He, our rock, our hope of eternal salvation,
Hail Him ! hail Him ! Jesus the Crucified :—
Loving Saviour, meekly enduring sorrow,
Crowned with thorns that cruelly pierced His brow ;
Once for us rejected, despised, and forsaken,
Prince of Glory, ever triumphant now.

Praise Him ! Praise Him ! Jesus, our blessèd Redeemer,
Heavenly Portals, loud with hosannahs ring !
Jesus, Saviour, reigneth for ever and ever ;
Crown Him ! crown Him ! Prophet and Priest and King !
Death is vanquished ! Tell it with joy, ye faithful,
Where is now thy victory, boasting grave ?
Jesus lives ! No longer thy portals are cheerless ;
Jesus lives, the mighty and strong to save.

FANNY CROSBY.

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WHAT is to be the future of the Keswick Convention? This is the question which will naturally suggest itself to the readers of the preceding chapters. The answer rests largely with those who have been graciously permitted by God to be associated with this Convention in the past, not only as leaders but as the rank and file who have received great blessings through the Convention, and who have therefore the responsibility of passing these on to others. We propose, however, to attempt to give an answer to this question, and in doing so to indicate some of the dangers which may arise and which need to be recognised in order that they may be avoided. Much has already been said concerning the remarkable unity which prevails at Keswick, and of the brotherly spirit which is manifested and the absence of party spirit, but it must be distinctly understood that this is rather the result of the practical teaching concerning holiness of life than the deliberate aim of the meetings. It is indeed the natural result of the working of the Divine Spirit, and it is only by His holy inspiration that this end has been achieved and not by any mere human devices to obtain reunion of the Churches.

It is important to bear this in mind, for there is always the risk lest desires for unity should lead to the selection of speakers because they were representative of one or

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another denomination, than because they are called of God to give the distinctive message of the Convention. It is happily true that most of the Christian Churches are well represented both on the platform and in the congregation, but only because there are men and women in these bodies who have been called of God to the work.

It has already been pointed out that the chief qualification necessary for speakers at the Convention is that they have experienced the blessings of which they speak, and are evidently called of God to lead others into holiness of life. Definiteness, as many have said, is one of the great distinctive features of the Convention, and anything which might render the teaching colourless and indefinite would involve a serious loss to the Church of Christ. This is often misunderstood by those who have not been to Keswick. They think that the great leaders of religious thought in the country should be invited to Keswick to take part in the meetings, and at any rate that those who have a reputation as evangelists or evangelical leaders should *ipso facto* take their place as teachers at the Convention. Because this is not done it is thought that the leaders of the Convention are exclusive, and it is even hinted that they set themselves up as superior to others, and that they have the spirit of those who would say "I am holier than thou." If such views are held by any readers of this volume we only hope that they will come to the Convention, and see for themselves. Nothing can be further from the spirit of the platform, and any whom God has called to deliver the same message will want no other introduction to those who preside over the meetings.

Many of those who knew the early Conventions, and who have been connected with the movement up to the present time, have felt that there is already rather less

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definiteness in the delivery of the message than there was in the earlier days. May we not hope that the recital by so many witnesses in this book of the rise of the Convention may lead us afresh to consider the foundation principles upon which the teaching is based, so that the same and even greater results may be found as in the earlier days.

If it is the fact that there has been a tendency to more indefiniteness in the presentation of the message, there is certainly a risk of indefiniteness in the hearers. The Keswick Convention is too popular. It has been compared sometimes to a great Spiritual picnic, and many have gone rather with the idea of meeting with a number of pleasant Christian people than with the purpose of meeting with God; and then there are other reasons which bring people to Keswick. Some go to further the interests of some branch of Christian enterprise, it may be some foreign missionary society. Many of us may plead guilty to somewhat mixed motives in this respect, but the question is, are we not face to face with a serious danger? The founders and earlier leaders of the Convention foresaw this difficulty, and though keenly interested in the missionary enterprise, they were greatly afraid lest missionary meetings should mean the putting forth of the claims of missionary societies each competing for popular support. It was due to such men as Mr. Hudson Taylor and Mr. Reginald Radcliffe, as Mr. Stock has pointed out, but perhaps more than all to Mr. Eugene Stock himself, that it has been possible to hold missionary meetings to plead for the evangelisation of the world, quite irrespective of the interests or claims of societies as such. But none know better than those who have had responsibility for the organisation of these meetings the difficulty they have had to contend with. Over and over again people have gone to Keswick not for the holy

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purposes of the Convention but to advocate their own "cause."

By God's mercy the great missionary meetings have been inspired by the same Spirit whose influence is manifestly felt throughout the Convention, and few meetings have been more blessed in leading to true consecration of life and substance to the Lord's service. There remains, however, an increasing danger of the main purpose of the Convention being distracted from its true aim. The display of flags or banners bearing the devices of different missions which are sometimes found outside lodging houses, in which members of the particular mission are staying, may be of use in drawing together friends of different societies present at Keswick, but after all the object of the Convention is to bring individuals face to face with Christ and His claims, and the demonstration of these various agencies may be a hindrance rather than a help to the primary work of the Convention. These words are written with feelings of sincere sympathy with those who are burdened with great responsibilities, and with a keen sense of personal shortcomings along these very lines in the past.

What, then, is to be the connection of the Convention with the missionary cause? This has been most clearly answered by Mr. Stock, but it may be summarised here.

The whole teaching of the Convention must lead if it is effectual to the whole-hearted consecration of each individual to the Lord and Master of our lives to be used as He will, whether at home or abroad, in His service. This would solve all the difficulties of want of suitable workers, and if the message is rightly received, the lack of funds also. What is the meaning of the lack of support of foreign missions at the present time but want of consecration on the part of Christians of this land? As it has been said at Keswick personal consecration is

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indeed a reality when it includes "purse and all." This, however, is to be achieved not so much by the rehearsal of missionary facts as by bringing the believer face to face with Christ's claims.

But perhaps nothing has been a more happy feature of recent Conventions than the number of missionaries who have been brought together, sometimes through their own societies or through the help of friends, and none have more valued the blessings of the Convention than those who have been labouring in non-Christian lands amid surroundings which are often depressing physically, socially, morally, and spiritually.

Great stress has been laid, in previous pages, upon the necessity for a Scriptural basis for the teaching of the Convention, and it is of the highest importance that this should be maintained. Extravagances in the teaching of Holiness have wrecked many lives which would otherwise have been fruitful, and where the experience of men is followed rather than the teaching of the Word of God disaster is imminent. None know this more truly than those who have watched the development of what may be called "Holiness teaching" during the past thirty years, and though by the goodness of God the teaching of the Convention has been kept on sober Scriptural lines there have been tendencies at times working in other directions which it has been necessary to resist with the utmost firmness. We do not dispute that many who have differed in expression from the teaching of the Convention have often been found to live lives of true holiness and devotion. This, however, is not the only test, nor even the safest test, to apply to doctrinal teaching, many people are better than their creed, and it is certain that many use expressions of which they do not understand the meaning. Some think that practice and not doctrine is the one thing needful, but unless doctrine

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and practice go together we are building a house on an insecure foundation, and the fall of that house is certain. This is a matter which depends upon the leaders of the Convention, and it may not seem to concern the hearers, but there is a call to each attendant to pray that the truth of God may be presented not only in all its fulness but in all its purity and truth.

We have been considering the possibility of distraction from the central thought of the Convention, and have alluded to the risk of indefiniteness; there is another danger of an entirely different kind which we may describe as over-definiteness. The great fact that the believer may enter upon a life of holiness by a definite act of faith, has led some to believe that the Christian life may be a series of new starts. Such people come to the Convention year after year expecting to get an impulse which will carry them through their work only for another twelve months, when they will need a new stimulant, as it were, to enable them to cope with the work in which they are engaged. Some are continually attending after-meetings, expecting to gain some new blessing, and perhaps rising in their places in the hope that such an act may bring to them new power.

This is surely an unhealthy state of mind, and quite opposed to the teaching of the Convention. Those who have received the great blessing which is set forth at Keswick have learnt the secret of peace and purity and power which comes from the indwelling of the Divine Spirit, and if this is so there should not be an endless series of backslidings needing fresh consecration to God, but a steady growth in grace. Thus, though much help may be gained from Conventions by those who have already been definitely helped through them, they may become a hindrance instead of a help if they are looked upon as the only means of spiritual blessing.

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Once more there may be a danger lest human excitement should be mistaken for the working of the Spirit of God. Hitherto the meetings have been marked by a spirit of outward quietness which has helped in no small degree to their effect. Yet some have thought that certain manifestations which have been associated with many revival movements are a necessary accompaniment of a work of the Spirit of God.

The leaders of the Convention would certainly desire above all things that no action of theirs should interfere with the working of the Spirit of God, and they truly seek to know the will of God in the conduct of the meetings, but it is a matter of the highest importance that the control of the meetings should remain in the trusted hands of those who are the recognised leaders, and should not be entrusted to the guidance of others, who may be ignorant of the great objects of the Convention.

The Keswick Convention is deeply concerned with the desire for world-wide revival, and the prayer circles formed several years ago to pray for this result have surely helped in no small degree in bringing about the spiritual awakenings which have taken place in Wales, India, and other parts of the world. It is the earnest prayer of all connected with the Keswick Convention that the same blessings may come upon England, Scotland, Ireland, and other lands. We do not believe that the leaders of the Keswick Convention will interpose any barriers, which might hinder the Spirit of God from working through this Convention.

In conclusion, it may not be out of place for one whose professional position gives him responsibility for the body to urge the importance of not forgetting the needs of the body and the danger of overstrain in such Conventions as those at Keswick. A holy self-denial in the matter of

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attending meetings is most necessary, and it can rarely be profitable to attend more than three meetings in one day, especially for those who come as missionaries from abroad. As the late Rev. C. A. Fox once said at Keswick, when speaking of the subject, "it is necessary to practice holy fasting." He knew well what this meant for himself as his bodily infirmities did not permit him to attend a large number of meetings. Common-sense, if sanctified in this as in all other concerns, should guide us to a right use of our opportunities, and if with the meetings time is taken for the quiet enjoyment of fresh air on mountain or lake the spiritual blessing may be all the more definite. In this connection reference may be made to the desire which has been expressed on various sides that what are known as "half nights of prayer" should be arranged. This is entirely opposed to the suggestions of the founders of the Convention, who put in the forefront of their programme the recommendation to retire to rest early. Their view was that with a long day of meetings it was important that there should be time for proper physical rest, and also time for secret communion with God. If individuals, whether speakers or hearers, find it helpful to retire alone to the mountain, as did our Lord, and continue all night in prayer to God, especially if they have been hindered during the day in securing seasons of undisturbed communion, this is an entirely different matter, but to spend the greater part of the night at a prayer meeting, and that of an unusually intense character, after a day spent in attending meetings, is a practice which is, in the writer's opinion, fraught with serious danger to the physical, mental, and spiritual well-being of the individual.

If each reader will prayerfully consider these suggestions we may hope that the Convention will enter upon a new era of blessing which may have deep and lasting

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effects in our own land, and contribute in no small degree to that great end for which we look, "the evangelisation of the world in this generation," and the coming of our Lord.

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